THE GOSPEL APPLIED TO OUR TIMES

REV. D. S. PHELAN

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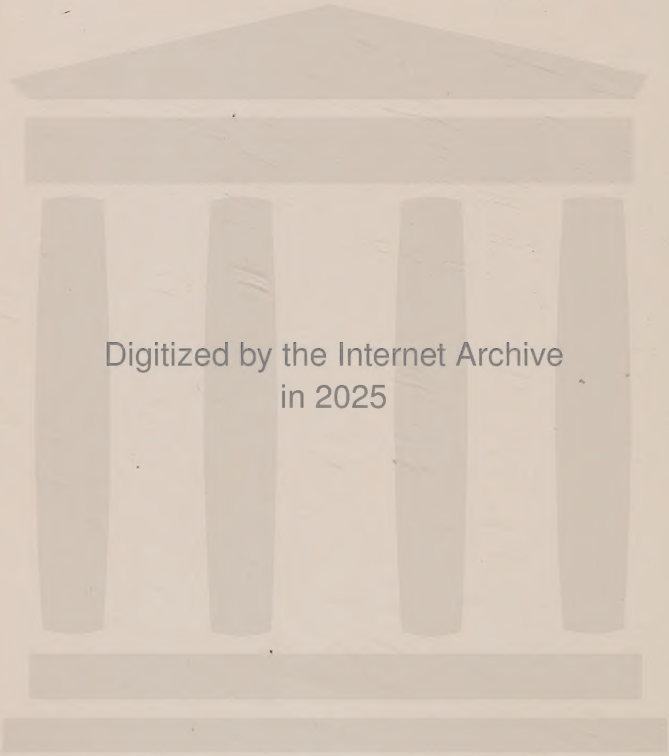
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The Gospel Applied to Our Times.

A Sermon for Every Sunday
in the Year.

BY

REV. D. S. PHELAN.

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PREFACE.

IN presenting this volume of sermons I feel that I owe the Catholic public, especially the clergy, an apology. Catholic libraries are full of sermon books; many of them written by learned and holy men. Why should I add to the number? The chief reason is, these sermons differ from any heretofore written, whether that means they are better or worse, I shall leave it to my readers to say. I have long felt that only parish priests know the secret of preaching effectively. They have their finger on the pulse of the public and their ear close to their throbbing heart, and they alone can find the word that cheers and consoles them. I have been a parish priest for over forty-two years, and have averaged more than one sermon every Sunday. The greater part of the time I have preached twice on Sunday. I flatter myself I know what instruction the people need. Most of our sermon works have been written by monks and bishops; both far removed from the mass of the faithful and unacquainted with their daily troubles and temptations. Their sermons are not *preachable.* They do not contain the food for which the people hunger, or which the parish priest can break to them. But why do I not leave to other parish priests the duty of supplying the right sort of sermons? It is because, as a rule, parish priests are too busy to write their sermons, and lack of such practice with them makes consecutive thought in the pulpit impossible. Their sermons are good, but not *printable.* The sermons I offer have not been written; they have been preached and

taken down by a stenographer. That I can claim for them consecutive thought and orderly arrangement is because with being a parish priest forty-two years I have been an editor of a Catholic paper forty years, and every week of that time I have written from three to four columns of editorial matter. This has given me a facility of handling subjects which only such long practice can give. I think these sermons will be found new and fresh, and that they will supply to the priest in the parish just what he wants for his Sunday's instruction, and which other occupations perhaps prevent him from preparing himself.

The clergy will observe that I have throughout followed the moral teachings of St. Thomas; but should there occur any passage that is not strictly in accord with expressed Catholic teaching, I shall repudiate it the moment it is pointed out to me, as I have no opinion save such as is sanctioned by Holy Church.

St. Louis, Feast of St. Teresa, 1904.

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THE GOSPEL APPLIED TO OUR TIMES.

(First Sunday of Advent.)

THE JUDGMENT DAY.

"Amen, I say to you, this generation shall not pass away until all these things shall be fulfilled." (Luke 21.)

WHEN Peter visited Cornelius in the City of Caesarea, he met the friends and kinsmen of this new convert, and he spoke to them. Among other things he said: "Christ has sent us to teach and to testify that he has been appointed by God, judge of the living and the dead." St. Paul, writing to the Romans, tells them, "We shall all stand before the judgment seat of Christ." When Paul visited Athens, he addressed those cultured Greeks and said to them, "Because he hath appointed a day whereon he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead." In the Apostles' Creed, which we recite every morning in our prayers, we profess our belief in the truth that Jesus Christ will come again "to judge the living and the dead." There is no dogma more clearly revealed, none that our Blessed Lord more emphasized; none that the Church more distinctly teaches, than this of the general judgment; that all men will stand before the judgment seat of Christ to receive the rewards of the deeds done in the flesh.

There are two judgments: the particular judgment, which takes place immediately after death; and the general judgment, which occurs at the end of the world. The judgment which takes place at the close of our mortal life is a judgment pronounced by God, the Triune God; the Father, Son and Holy Ghost. Then man receives the sentence which with some modifications to be mentioned later, fixes his lot for all eternity.

Why, then, should there be a second judgment? At the end of the world the living and the dead will be judged by Jesus Christ, the second person of the Blessed Trinity. The first judgment is that of God; the second is that of Christ.

The reasons for this general judgment are many, and all of them of the weightiest character. In the first place, it will be a day of vindications. God himself will be vindicated. As Creator he will be vindicated. God placed men on this earth giving them a mind, by which they can know him, and know themselves. And he unfolded before them a future, inviting them to heavenly labor and its ample reward in a future life. God gave men liberty when he created them; and by the use of that liberty they were to earn that future reward. But liberty means freedom of choice. God would be the recipient of a free service. He would accept from free men the free tribute of their worship. Now God has been accused of wrongdoing in thus making men. Men have charged him with injustice, in that he ever gave to man the power of transgression. They have taxed him with cruelty in that he imposed upon man laws which in his present enfeebled condition it is difficult for him to observe and which in point of fact very many do not observe. Men have accused God of tyranny in that he has given to his law the sanction of an eternal retribution. For thousands of years God has heard these charges made by men here on earth. This great indictment has gone up before the throne of the divine majesty; and God has been challenged to make answer. God has been also charged with injustice in the distribution of his favors here on earth. The wicked have prospered here and the virtuous have suffered. The poor have been made to mourn and the wealthy have rejoiced. Those who have transgressed the law of God have succeeded here; and those who have walked in the straight and narrow path have had to eat the bread of tribulation. Men have charged God's providence with this flagrant injustice. The poor have protested; the weak have lifted up their voice in expostulation;

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the wealthy have mocked and the powerful have said, "There is no God."

On the Last Day God will be vindicated from all these charges. He will show that when he made man he was prompted by a sense of his own eternal and infinite goodness. He meant what was best for the noblest of his creatures. If he had created man under other conditions, he would not have designed what was best for him. And man, in abusing this greatest gift of God, has simply taken advantage of God's goodness, to outrage it by trampling it under foot and deliberately turning that good into evil unutterable. The fault is not with God. The fault is man's own. God, in giving to his law the sanction of an endless punishment, meant also what was best for man. If that punishment had been only temporary; if that punishment had been limited in its intensity, man could have said to himself, "I can bear it; my soul is immortal and cannot die; therefore, though you should punish me for a million years, I can bear it; and at the end of that million year, I shall be emancipated and I shall have an eternity of happiness before me." If God had limited his punishment, man could say: "I have borne up against the evils of this life, I can stand hell for awhile." And in our blind pride we would all plunge headlong into that experiment. But God said: "If you die the death you will never live again; if you go to hell you will suffer forever and ever. The punishment that I will mete out to you there is one unlimited; one greater than the human mind can conceive; one as infinite as a finite being can endure." Therefore, proud man, strong man, faces the alternative; he must serve, or be forever undone. God would have us with him; he would leave no loophole of escape; and that is the reason why he has made that sanction so limitless as to duration and intensity. An infinite love prompted it all.

Thus on the Last Day the Creator and sovereign Lord of heaven and earth will be vindicated; and all the men who have ever lived, and all the demons in hell will be obliged to,

and will, with one last honest confession of truth, declare that "God is just and his judgments are right."

But on the Last Day we are to appear before the judgment seat of Christ. God would not be satisfied with vindicating himself; he would vindicate all his servants. He would in the first place vindicate his Eternal Son. Christ came down on this earth to bear a message from his Father. He always appealed to his Father. He found his Father always ready to bear witness to the truth of what he said. Our Savior proclaimed a severe doctrine. The law of the gospel is a law calling for the annihilation of everything that natural man holds dear. His preaching created consternation in the world; it was a complete reversal of all the judgments of man. He was put to death here as an enemy of the human race; with his last breath he appealed to his Father from his cross. On the Last Day God the Father will vindicate his Eternal Son. He will show that every word that he spoke was true. He will demonstrate that though the earth and heavens shall pass away, the word of his Eternal Son shall not pass away. And every word spoken by the Son of God, this wisdom of the Father, during the thirty-three years of his mortal life on earth will be confirmed. Christian truth will be vindicated; and all men will be compelled to acknowledge that Christ was really the Son of God and that his word was very truth.

Not only will Christ be vindicated, but all the servants of God from the beginning, from Adam down, and all the followers of Jesus Christ from his day to the end of days will be vindicated. They need vindication. Our Savior told them that if they confessed him before man, he would confess them before his Father. The followers of Christ have never received the honor here, which is their due. The poor are despised. Explain it as we will, minimize it as we may, the poor in this world are looked down upon. They are made to travel a hard and rugged way. They are made to eat the crust of misery, and their children are forced to suffer the pangs of cruel want. Why should it be so, when

Our Savior says, "Blessed are the poor in spirit"? Moreover, those who try to lead good lives in the world are looked down upon as pusillanimous. Those who practice their religion, those who live up to their conscientious convictions are often pronounced superstitious. Men have laughed at those who practiced Christianity, and have said, "Poor fools, don't take away from them their belief, because that is all the comfort they have. Men have said that a belief in God is inconsistent with human happiness; that only those can be truly happy who can convince themselves there is no God. On the Last Day these servants of God and the followers of Jesus Christ will be thoroughly vindicated. Then it will be shown that the rich were indeed the poor, and the poor were in fact the rich. God's thoughts are not men's thoughts; but the thoughts of God will be demonstrated as true on that day. It will be shown that the men who devoted their lives to the acquisition of the virtues were the wise men, the true men. Men who gave themselves to the pursuit of pleasure and the acquisition of money were the fools and the ignorant men, the base men.

People who pretend to wisdom here, scoff at faith. Men who pride themselves on their enlightenment, make sport of the practices of religion. Oh, if there is one thing that God owes the true man; if there is one thing that Our Blessed Lord owes his followers, it is, that he vindicate the truth, that it is the greatest folly to seek the things of this world, and that that man is wise who surrenders all to follow in the footsteps of the Savior. Therefore, on the last day, God the Creator, the Triune God; and Christ the Eternal Son of God, the Prophet of God, having been vindicated, the servants of God from the beginning, the followers of Jesus Christ will also be vindicated.

There is another reason why there should be a general judgment. You know man is made of body and soul. We are not all soul, as the angels are, nor are we all body, like the clod of the valley. We are men; and we have body and soul.

In the particular judgment the soul is judged, but the body goes to the earth, and there it remains until judgment day. Now those who have earned eternal life have earned it as men; and not only are their souls entitled to reward, but their bodies also. Now, those bodies cannot be rewarded so long as they remain in the tomb. It generally happens that men who have brought upon themselves destruction, have involved not only their souls, but their bodies in the disaster. The bodies cannot share the punishment before the Last Day, because they are still buried in the earth. The day of general judgment will be a day when the bodies of all men will receive their just reward. For, remember, in heaven we are going to have these bodies. We believe "in the resurrection of the body." These bodies are going to share with us our bliss; and if it should be our misfortune to go to the home of the damned, these bodies of ours that have been partners in our transgressions will be partners in our punishment. Therefore, on the Last Day, all flesh will be called back to life. The angel's trumpet will sound and all the dead will rise again; and we men, body and soul, will stand before the judgment seat of Christ, and receive final sentence which will fix the fate not only of our souls, but of our bodies for all eternity.

My brethren, there is still another reason. There is to be a final casting up of accounts on the Last Day. A man's act is not like the striking of a match, which flashes, and goes out again forever. Man's acts are like his soul, immortal. They have an endless consequence. If the good that men do in this world is often forgotten, the evil does not always sleep with their bones. Every word that man speaks, every thought that man conceives, every act that man does, is recorded. God watches with a jealous eye over every word, thought and act of man. And it is of the nature of all human acts that they influence all men. A word spoken passes from the speaker to the soul of the hearers, and from them it passes on to countless others until it reaches the farthest shore of eternity. The example of a man is a contagion either for good or for evil.

When he dies he continues to speak or to act in those who have been influenced by his word or deed. A man who has uttered words of blasphemy in language to captivate, becomes a teacher of iniquity; and to the end of time men will repeat his words and receive from him encouragement in their transgressions. Men who have written bad books will continue to speak and teach a thousand years after they are dead. Their books will be read and what they have written will be taken up and made to fructify in the lives of men.

God is just. He will never punish a man for something that has not occurred. He will wait until the very last day; until the last man reads that bad book, before he punishes its author for all the sin he has occasioned.

And when men who have tried to do something for God—have spoken for God, have written for God—come to be judged, they will not receive the reward of what does not exist. With them also God will wait; and not until the Last Day, when the last man has heard that good word, when the last man has read that good work, will God bestow upon his faithful servant all the credit that is his due directly from his own deed and word, and indirectly from the influence of that deed and word upon his fellow men.

So, brethren, on the Last Day God will be vindicated; the Eternal Son of God will be vindicated; the servants of God and the followers of Christ will be vindicated. The bodies of men will receive their due meed of praise or censure, and last of all the consequences of men's lives will all be gathered up and put to their eternal credit or debit. This is a truth taught by reason and faith. It is a truth taught by the gospel; it is a truth inculcated by the Church. There must be a vindication of all truth and right. If there were no general judgment, when all the wrongs of this world would be righted, we would have no strength to pursue the thorny path of virtue. The day of judgment wonderfully supports us all; and we need support. We need to be made fully aware, made to feel in every atom of our being, that God is in earnest; that he meant every-

thing he said and said everything he meant. The world is in a conspiracy against a serious God and against all those who take God seriously. Men will tell you that it is true that they owe everything to God; but they say God does not mean what he says when he commands our entire service. Christians, Catholics will tell you that the laws of the Church are very severe, but the Church does not mean it all. This most insidious of all philosophies is calculated to undermine all living faith. We are tempted not only by what we hear, but by what we see, to believe that God is not in earnest; that the worst won't be so bad after all. If we ever step upon that slippery plane, all steadfast service, all continuous progress is impossible. We must convince ourselves that God is thoroughly in earnest and means all he says, or we are helpless; we cannot make headway against the obstacles that confront us.

This is a hard life. It is not an easy matter to save our souls. Our Blessed Lord goes before us and says, "Come, follow me." If he is in earnest, if he would really have us follow in his footsteps, then are we ready to make every sacrifice to do his blessed bidding; but the moment we begin to suspect that all is not literally true; that all is not fully meant, that moment our faith is paralyzed and our power of resistance falls to nothing. We should thank God for this day of judgment. There is no truth which we recite in the Creed of Apostles, more consoling than that dogma expressed in the words, "I believe Jesus Christ will come again to judge the living and the dead." Filled with steadfast purpose and confronted by this great truth, that God's word shall not pass away, though the heavens and the earth shall disappear, we stand upon solid ground; we know how to judge all things in the light of God's unchangeable truth. We feel in our inmost soul the essential truth of those words of Our Blessed Lord, "What will it profit a man if he gains the whole world and suffers the loss of his soul?" We feel the strength of God throbbing within us. We feel the victorious grace of

God acting within our souls. We feel the light of God upon our countenances, and with firm and sure step we can rise from plane to plane, from perfection to perfection until we come face to face with the perfection of God himself. Thus, brethren, does Judgment Day stay us, support us, sustain us. For this truth, thank God—"The heavens and earth shall pass away, but the word of God shall not pass away."

(Second Sunday of Advent.)

HOW THE POWER AND PRESENCE OF GOD ON EARTH ARE MADE MANIFEST.

"Go and relate to John what you have seen and heard." (Matthew 11.)

JOHN THE BAPTIST is called the precursor, or forerunner of Jesus. In ancient times it was customary when Kings made their solemn entry into a city, to have a crier go before them with a loud trumpet to proclaim their coming. And when our Blessed Lord, the King of Kings and Lord of Lords came into his earthly kingdom, he was preceded by a crier, by a herald, and his name was John. He came to prepare the world for the coming of Christ, the King. When he was asked to state who he was and by what authority he baptized, he declared that he was only a voice: "I am the voice of one crying in the wilderness, make straight your paths." And when on another occasion he was compelled to speak of himself, he said that he would vanish into obscurity; that he would grow little; but that He whom he announced, would increase and be magnified.

In those days it was customary for great leaders, great moral reformers, to surround themselves with disciples. Then men not only had convictions, but they had the courage of their convictions, and when a man appeared who announced to them some great truth that to them seemed a harbinger of peace and happiness, they followed him; they attached themselves to him; they became his disciples. So that every

reformer was the founder of a school. Among the Jews it was customary to inaugurate great moral reforms by the ceremony of washing, or by a baptism; and John initiated his followers by a baptism, which he called "the baptism of penance." And the number of those who attached themselves to John grew, so that when Our Savior appeared in public, John was the most talked about and most prominent man in all Judea; and the number of his disciples was very large.

John never mistook the character of his mission. The honors heaped upon him, the adulation of the public, never turned his head. He told the people that there would come after him one who was greater than he, the latchet of whose shoe he was unworthy to loose. Think of it! The man who attracted to himself the minds and hearts of the best of his people; the man whose private life pointed him out as the possible Messiah, declared publicly that it was appointed for him to be absolutely effaced; that he was to be blotted out and disappear; but that there would come another greater than he; so much greater than he was not worthy to tie his shoe-strings.

John set about his mission with the singleness of purpose and surrender of heart that have always characterized the great servants of God. We are told he lived on locusts and wild honey, and that he never drank what could intoxicate. He was a man of most mortified and ascetic life. This method of living was calculated to develop in him that spirituality which distinguished him as the best, truest, and purest representative of God among the sons of men. The disciples of John had heard vague rumors of the appearance of a wonderful worker in the land. They had heard stories of such extraordinary import, that they were led to believe that he, whose coming John had been sent to announce, had really appeared. At their solicitation John sent two of his disciples and charged them to ascertain the truth. He said to them: "Go, and ask this wondrous man whether he is in truth the one who is to come, or must we still wait for another."

John did not know the whole plan of redemption. It is doubtful if the Blessed Virgin knew it. John had pointed out Our Lord as the "Lamb of God who was to take away the sins of the world." But his disciples were jealous of the disciples of Jesus; and, no doubt many conflicting tales of the Christ had reached his ears. He doubted not in the Lord, on whom he had seen the dove descend, but he wanted the assurance from his own lips. "Say but the word, and I shall believe." These two disciples came to where Our Lord was preaching and delivered their message. The answer Our Savior gave them must strike us as singular; both as coming from Christ, and as sent to his precursor. He refused to bear testimony of himself. He did not say, "Yea, verily, I am the Christ; I am the one who is the expectation of the nation; I am the desire of the eternal hills; I am the Prince of Peace; I am the Messiah." No, he made no such statement to the disciples of John. He bade them return—"Go back," he says, "and tell John what you have seen and heard. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again; and the poor have the gospel preached to them. Tell John what you have heard and seen; and when John learns of the work I am doing he will be able to judge of the character of the workman." Our Savior wished to be judged by the evidence of his works. As he said on another occasion: "If you do not believe me, believe my works." Our Savior based his claim to Messiahship on the miracles he wrought; wonders the like of which no man ever wrought before. He gave sight to the blind; he gave strength to the lame; he gave hearing to the deaf; he gave life to the dead; and he preached comfort to the poor. John was satisfied; and we never hear of him again, save when the Evangelist tells us of his having been beheaded by order of Herod. That one did come, who was to come. That one was here who was greater than he, the latchet of whose shoe he confessed himself unworthy to loose. John was satisfied, and making one

supreme act of faith, surrendered his mission and told his disciples to follow this wondrous man who had come to supplant him. The truth is, that nearly all the Apostles were ex-disciples of John the Baptist.

Now if Our Savior were to come down on this earth today, and repeat the miracles that are recorded in the New Testament, and if an incredulous world were to send a commission to inquire and ascertain if he were really the Eternal Son of the Eternal God; and were he to bid those commissioners take back the message he sent to John; if he were to tell them to inform this incredulous master that by and through him the blind saw, the deaf heard, the lame walked, the lepers were cleansed, the dead rose again, and that a gospel of joy was preached to the poor, this world would make answer: "You have been misled; you have been deceived. That man is either an imposter, or you have been victims of an optical delusion." The world in our day will not believe in miracles. They declare them impossible. Outside the Catholic Church there is no belief in miracles. And we, within the Church, are charged with credulity and superstition because we believe in them.

Now if Our Lord did not perform those miracles that he appeals to today, then he is the greatest of imposters, and we are the veriest dupes of our blind credulity. Why do people today refuse to accept miracles? It is because they do not believe in God. The greatest infidel of modern times was not Voltaire; but Jacques Rousseau. But he was a consistent infidel; and when he was asked as to the possibility of miracles, he answered, "Any man that believes in God, must believe in miracles." And he said, "If any man believes in God and does not believe in miracles, he is a blasphemer. He is impious. But do not punish him for impiety—he is a fool; put him in an asylum." Men who pretend to believe in God and who deny the possibility of miracles, are mad men.

Who is God? God is the First Cause, the beginning of

everything: the beginning of life, the beginning of action, the beginning of motion. What is this order against which miracles are said to trench? Order is the succession of causes. I am a cause, and I put in motion another cause; and that cause acts and becomes still another cause; and this concatenation of causes is called order. We have spiritual order; moral order; political order; physical order; but all the orders are mere successions of causes and effects.

Now, God is the First Cause. He is the First Principle. He is the beginning of all things. Whatever becomes a cause under him is a secondary cause; and all its action, all its power, is derived from him. It only passes on the impulse it receives from him. Now, God cannot destroy order in its source. No, God cannot do that. He being the source and fountain of all order, he cannot destroy himself. Therefore it is perfectly true that God cannot act against the order of nature in its fountain head. I can change my plan, but I cannot change my reason. I can change my purpose, but if I attempt to change my reason, I become a lunatic. God can change the secondary cause and assign to it secondary effects; but God cannot change himself—the First Cause. I contrive a piece of machinery. I make a machine for the purpose of accomplishing something. I make a watch to keep time and record the passage of the hours of the day. That watch has proceeded from my brain. I have thought out that watch, and it began to run in my mind before it ever began to run in its case. I cannot change my reason; but I can change that watch. I can stop it and I can make it go again; and if I cannot that watch is not my work. You tell me that because the laws of my brain and the principles of reason are unchangeable I cannot alter the movements of that watch? That is nonsense. I will show you that I can start it and stop it at my pleasure; and by that I demonstrate to you that that watch is my handiwork. God cannot change eternal reason; but God is the designer of everything in Nature; and

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God will show us he is the original designer, by making things stop and go, just as he wills.

What, then, is a miracle? A miracle is simply God's extraordinary action in Nature; just as I told you of my act on the watch. God can change nature and modify it. God can do as he wills, controlling all subordinate causes and determining all subordinate results.

You say God cannot give sight to a man after he has lost it? How did he give sight to a man before he ever saw? Say God cannot give hearing to a man who has lost it? How did he give hearing to a man who never heard? Say God cannot give life to a man after he is dead? How did he give life to a man who never lived? Rousseau was right. The man who pretends to believe in God and does not believe in miracles, is perhaps not impious, he is simply a fool.

But there is no belief in miracles outside the Church. People shake their heads and say: "No; the miracles reported in the New Testament are simply misconceptions. The people didn't know much in those days; and Christ was a very learned man. He was a great chemist; he was a great natural philosopher; he knew vastly more than his contemporaries; and he did things that astonished and astounded the people, and they called them miracles. He never gave hearing to a man that was deaf, but he cured the organs of hearing in the man; he was a great aurist. He never gave sight to a blind man—that is impossible—but he cured the organs of vision; he was a great oculist. He never made a lame man walk; he could take the limbs and give them motion; and such power had never been exercised by a surgeon before; he was a great osteopath. A man who is dead, is dead, and can never live again. Those whom Our Lord is said to have restored to life were only cataleptics; they were in a trance and he brought them back to normal life again. And miracle-denying Christians reconcile this with the honesty and honor of Our Lord, by saying he did it all for a good purpose. If

the New Testament were to be submitted to the revision of the non-Catholic world, we would have it from the press without the record of a single miracle.

But Our Lord simply adduced the proofs that occurred under the eyes of the two messengers of John. His words, however, speak for all time. His words and his works are signs, full of significance for all ages. In the early days, physical miracles were plentiful; because that was the only way that men's untutored hearts and minds could be reached. The avenues of conviction were through the senses, and, therefore, we find in the early ages of the Church physical miracles innumerable. But in these days the greatest miracles are in the moral order. John understood this; because he was a spiritual man. While to the world this message of Our Lord bore instruction, to John it had an inward and spiritual significance. Who are the blind who are made to see by Christ? Who are the deaf? Who are the lame? Who are the lepers? Who are the dead? When we learn what these words mean in a spiritual sense, then we can see that Our Lord is today performing miracles a thousand times more astounding than those that brought conviction to John the Baptist's followers. Men have the power of vision; they can see material things with bodily eyes; but there are things that men cannot see with eyes of flesh; there are truths that can be beheld only by the eyes of the soul—the truths of the spiritual order, the truths of eternity.

St. Paul says, "Faith is the argument of things that do not appear." We can make answer to the world today and say: "If you would know where Christ is and where his work is, behold the multitude of those formerly blind that now see; behold these millions of Catholics; they can see what is hidden from your eyes." Catholics have faith. They believe in God as they believe in themselves. They believe in the immortality of the soul as they believe in the mortality of the body. They feel in their souls the power of God's grace

to regulate and determine their eternal destiny. They believe that God is the God of heaven and earth; that he can do what he will. They pray to him as the arbiter of everything in the heavens above and on the earth beneath. While they put to use all the means that Nature affords, to enable them to pass successfully through this mortal life, when confronted with difficulties over which they have no control, they raise their eyes and hearts and voices to God, and they ask his assistance in prayer. They have an abiding faith in him. They believe that he can control the elements as he stilled the sea; that he can command death, as he released from its power those who were presented to him in their cerements; that he is still the creator and sovereign Lord of all things; that his arm is not shortened, but can reach to the uttermost ends of the earth.

And if the world would want another proof of the presence and power of God in the Church, we would say: "Look at the lame that now walk; look at the lepers that are cleansed." Where, outside the Catholic Church, do you find any process of purifying and helping the human soul? The soul has its diseases, much more complicated than those of the body. Where do you find the diseases of the soul studied? Where do you find books written on the ailments of the soul? Where do you find a physician who will enter the domain of the soul and minister to its ills? Not outside the Catholic Church. They accuse the Church of having flooded the world with immoral books, forsooth, because we have written of moral theology; text books of moral diseases. They accuse us of corrupting youth because we sit in the confessional and hear the self-accusation of sinners, and give them holy counsel and absolution. Outside the Catholic Church there is nothing known of the sick soul; its weaknesses, its miseries, its sins.

In the Catholic Church the poor have the gospel preached to them. There is always hope and an encouraging word for

the poor in the Catholic Church. That is why the poor have ever come to her. The Catholic churches of the world are filled with the poor. From the lips of the priests of the Church the poor receive the only comforting words they hear on this earth. Outside the Catholic Church there is no concern or love for the poor. Outside the Catholic Church the poor are everywhere unwelcome guests.

A short time ago I read of an attempt on the part of an Anglican minister to introduce the confessional. They say in England the confessional has been introduced into nearly half the churches of the country. But in the city of New York a Ritualist attempted to introduce the confessional. He had explained the doctrine; had informed his people as to the purpose of this innovation; and they all approved it. On the first evening that was fixed for hearing confessions, his confessional was thronged. Among those who went to confession was a society man, a club man, who went in to be shrived. He remained but a minute in the box; he came out disgusted, indignant, furious. He said, "Why, that man is too personal." The priests in the confessional are very personal; they not only go into your private life, but they invade your very soul, and they investigate every nook and corner of your immortal spirit.

Some time ago the newspapers spoke of a certain prominent lady of New York who publicly announced her intention to leave her church. She said: "When I was a girl I joined this church, because it was the most fashionable church in the city, and the nicest people belonged to it. I have been a consistent member of the church since my girlhood. But now they are admitting all sorts of trash to my church, and I am going to get out."

Outside the Catholic Church they have no sympathy for the poor. They don't want them. They will give money to support them—at a distance. They do not want them in their churches; or they want them in churches erected for them exclusively.

John received this message from Our Lord and to him it was all convincing. He did not send his messengers again; he asked no further information. Now what was the character of the evidence that John sought? He did not go himself, as under other circumstances an ordinarily prudent man might have been expected to do. He sent his disciples and told them to bring back word. He told them to ask Our Lord if he were the one who was to come, or were they to wait for still another. He was willing to accept the testimony of his disciples, which testimony was based upon the testimony of Our Lord given of himself. He wanted no more. You see how here the element of confidence enters. There can be no true faith without confidence. People cannot believe in God unless they have some confidence in him. Faith is always given to us as a living faith; that is, a faith animated by charity, and there can be no charity without confidence. Therefore, every man who really believes in God, must have confidence in God. God will not permit us to be deceived. He will not allow that confidence to be abused. Therefore God will always see to it that the message that comes from him is properly delivered. God knows everything. He knows what we are going to do before we do it. Therefore, when God sends a message through man to man, he will not only send a message of truth, but will see that that true message is delivered in truth. That is why, when Our Lord sent his Apostles and told them to go into the whole world and preach this gospel to every creature, he said: "I will be with you to the end of time, and he who heareth you heareth me." Why are we Catholics so full of faith? I may be mistaken; the Bishop who is above me may be in error; the whole heirarchy of the United States may be misled; the Pope of Rome is not infallible in things of the physical order. He is a fallible man in everything, save when he sits in judgment over the controversies that threaten the unity of the Church. Then people will say, "You rest your faith upon a very un-

stable and shaky foundation." To illustrate further: I am very fallible. I baptize a child, and perhaps I do not baptize it right. Perhaps I forget to pour the water on the child's head, and the infant is consequently not baptized. Therefore that child is not a Christian. He grows up and they make a priest of him. He is no priest, and cannot be, because he has not been baptized. But they also make a bishop of him. He is no bishop, because he has not been baptized. They may make a Pope of him. He is no Pope, he is not a Christian; he was never baptized. Such things are physically possible. It is physically possible that I might forget to put the water on that child's head. It is physically possible that that child might be made a priest, and afterwards a bishop, and afterwards a cardinal, and afterwards a Pope. That is all physically possible. But I do not care anything about these physical possibilities. My faith begins at the other end. I do not put my faith in myself; you do not put your faith in me. We put faith in an avouching God. God has sent a message to the world, and he will see that that message is delivered. He has sent his Eternal Son to give a gospel to the world; and when that Son chooses his successor and Apostles to the end of time and says, "He who heareth you heareth me, and what I have done I shall continue to do through you," I care not, therefore, for the physical possibilities, or for the lapses of the physical order. I pin my faith on God; and God will see that that faith of mine is not confounded. God will safeguard all essential details.

John's two messengers might have been deceived. They might have mingled with the followers of Our Lord and heard from them baseless stories. They might have come back, and on their way they might have agreed between themselves to make up a false report for their master. Such things are possible. The disciples of Our Lord might have conspired to deceive the disciples of John the Baptist. But John had been sent to prepare the way of Him who was to come. He

had received evidence that he had come, and he was willing to withdraw. He withdrew; his work was done. So it is with all faith. It is not built upon human testimony. It is not built upon the word of man, but upon the word of God. We believe in God; and God will see that our faith is not deceived. "The heavens and earth will pass away; the word of men may pass away, but the word of God will never pass away."

(Third Sunday of Advent.)

WHEN THE TRUTH MUST BE DIVULGED; WHEN IT MUST BE CONCEALED.

"And he confessed and did not deny, and he confessed 'I am not the Christ.'" (John 1.)

NO one can read this portion of the gospel without being struck with the bluntness of this threefold denial of John the Baptist. He was asked if he was the Christ; "and he confessed, and did not deny; and confessed, 'I am not the Christ.'" He was then asked if he was Elias, and he answered: "I am not." Finally they asked him if he was not the prophet, and he answered: "No."

John did not hesitate in his reply. He did not weigh the consequence of his words. He simply and bluntly told the truth. Every interest of self, every motive of personal ambition, every sense of loyalty to his friends, would have dictated another answer. John at this time stood the foremost man in all Judea. His personal character and reputation were such that the priests and levites were willing to accept him, and were ready to welcome him as the Messiah. And they sent the Pharisees, those friends and supporters of the synagogue, and commissioned them to go to John and make to him a proffer of their allegiance. "Art thou the Christ? If so, we are ready to receive thee with open arms. If thou art not the Christ, then if thou art Elias, we will proclaim thee the leader of the people. If thou art not Christ nor

Elias, if only thou art the prophet, then are we here, ready to follow thee." By one word John could have grasped a crown that was within his reach. By one word, John could have become the King of Israel. Not only were the interests of himself and his house involved, but the interests of his friends and followers—for John had a large and influential school in Judea at that time; and these disciples were so loyal to John when Our Savior came, that they were unwilling to give him up even for Christ; and it took a great deal of tact and prudence on the part of the Baptist to turn the hearts and minds of his own disiciples to Christ, the Lord. There is nothing that so strongly appeals to the generous heart as the claim of loyal friendship. By one word, John could not only have made himself the acknowledged King of Israel, but he could have made princes of all his disciples. But these considerations did not weigh with John an instant. Promptly and emphatically, plainly and bluntly, he said, "I am not the Christ; I am not Elias; I am not a prophet."

John simply told the truth, and it is to encourage truthfulness that the Church offers for our contemplation this portion of the gospel I have read for you. There is nothing so ennobling in man as truth; nothing brings man so near to God. The note which distinguishes man from all other of God's creatures, is the image of God which he bears in his soul. God is truth. God never spoke but once, and then he uttered but one word. That one word is the Second Person of the Blessed Trinity. That Word is God; and that Word is the whole wisdom of the Father. In that one word God spoke every truth. Man, made to the image of God, being finite, cannot conceive truth in its entirety; therefore, he is obliged to take and impart truth piecemeal. We cannot, like God, pronounce one word and in that word enunciate all truth. We must speak frequently and use many words. What the Word is to the Eternal Father, language is to man. But as the

Eternal Word of God was generated from the Father from all eternity, he was his true and legitimate Son. That word is the true and everlasting expression of God's uncreated truth. In like manner, every judgment expressed by man is generated by man's reason. It is a child of the soul, and should be legitimate offspring. Every truth that I enunciate, I generate from my soul. And unless it speaks truly the thought of my soul it is not the legitimate child of my mind. It is spurious offspring; and in uttering the falsehood I in a sense abdicate my godlike manhood. There is nothing in human conduct so despicable as a lie. Of all the faults of man, the most unmanly is a lie. By it we in a sense apostatize from our manhood; because we degrade our reason, that makes us men. We make our reason a prostitute; and that is the worst crime that man can commit against his sublime dignity.

A lie is a statement intended to deceive the listener. There must be the intention to deceive, however, to constitute a lie; and this deception must be such as would affect the judgment of a prudent person. It is not necessary on all occasions to tell the whole truth. We can frequently express compliments that are not in themselves absolutely true, but which are not calculated to deceive any prudent person. If you meet a person who is suffering from some serious and insidious disease, and you tell him he looks better today; that there is no doubt but what he is improving; you cheer him and do him a service. In your heart of hearts you may believe that he is not so well. You may tell a poor woman who is grieving over her sick child, that the little darling appears to be better; when you know perhaps that the child is not so well. Under these circumstances any prudent person would know that you have two thoughts in your mind; the one to state the truth, and the other to solace a sorrowing heart. Any prudent person, under those circumstances, would weigh your words, and give them the value which they are entitled to, coming from a sympathizing friendship.

A lie must not only be intended to deceive; but it must be couched in language which any prudent person would interpret in the sense that deceives. A lie is never permissible. A lie is wrong in itself. A lie is against the nature of man, whatever the sins are against nature, are sins against God. God gave man the organ of speech, that he might communicate his ideas and thoughts to his fellowmen. When we abuse that organ and make it the instrument and vehicle of a lie, we pervert the order of nature, and, therefore, sin. Every faculty and power we possess we should use for the honor and glory of God, and God is truth itself. When we do not use those powers and faculties for the honor and glory of God, we employ them in the service of the devil; and the devil is called the Father of Lies. Therefore, any lie is an offense against God. It is an offense against society; for society rests upon the truth of man. Without mutual confidence there could be no society.

The two greatest crimes against social life are murder and robbery; but the next greatest crime is a lie. We can protect ourselves against the murderer by hanging him, and putting him where he can do no harm. We can protect ourselves against the thief by imprisoning him, and not letting him run at large; but there is absolutely no protection against the liar. Still, society rests upon the veracity of man. From the beginning of the world until now, human life, human liberty, and all property has been at the mercy of witnesses called in courts of justice. All crimes must be proved by the testimony of men. Now, unless we could put implicit confidence in the truthfulness of witnesses, then no man's life is secure. All questions of property have from the beginning been settled by the testimony of witnesses. And unless courts could put confidence in the truth of evidence furnished by the witnesses in a case, what property would be secure? In all modern governments there has been introduced almost universally, trial by jury. In almost every civilized land, a

man accused of guilt has a right to be tried by a jury of his peers. Now, unless we can put confidence in the truthfulness of witnesses and in the honesty of juries, what man's life, liberty or property is secure? If we have no confidence in our fellowmen, then we have no right to belong to human society. The man who says he has no confidence in his fellowmen, the man who says he has no confidence and no faith in woman, is little short of a monster. We have faith in each other. We do confide in each other's word. We know that where no self interest or passion is present to distort the judgment, all men tell the truth. And though mistakes have occurred, though abuses have accompanied the administration of justice, we are unwilling to give up trial by jury; we are still willing to be tried by our peers, and abide by their judgment.

In our courts of justice the witness is asked if he has any interest in the case; if he knows the plaintiff or defendant; sometimes he is asked if he knows some one who is only indirectly interested in the case; the object of the court being to ascertain if there is any interest at all in the case for this man that might warp his judgment and prevent him from telling the whole truth. For where men are not interested in a lie, they will tell the truth.

Man is born for the truth and naturally loves the truth; just as man is born for goodness and naturally loves what is good. As the judgment of mankind will always approve what is right, so will it always approve what is true.

Now why do people lie? Why will people tell what is false to deceive their fellowman? Why will people pass spurious verbal coin among their neighbors? The greatest crime against commercial life is forgery or the utterance of false money. In some countries it is a capital offense. Forgery and counterfeiting strike at the very fountain of commercial integrity. There can be no business conducted where the medium of exchange is spurious. In like manner there can be no society, there can be no peaceful and happy

social intercourse, where that spurious coin, which is a lie, is universally current. What motive usually impels one to the utterance of a falsehood? The most common is vanity. And these are the least sinful of lies—lies of pure vanity. We all want to magnify ourselves; we would all like to rise in the estimation of our fellowmen; we would all like to appear more and greater than we are; and to bolster ourselves up we circulate those little foolish lies of vain boasting, that are in the air like flies in the summer, sometimes obscuring our vision. Women are given to lies of vanity; men to lies of boasting. Women are always trying to make themselves appear better, more beautiful, more attractive than they are —a very innocent sort of lying. And men are always boasting of their prowess, their deeds, their past.

The worst sort of lie is called the pernicious lie, the lie that strikes at the life and character of the victim. What is life when all the avenues of happiness are closed, all the fountains of hope poisoned? A man who utters a lie against his fellowman that makes him ever afterwards miserable, is worse than a murderer. A man who speaks an untruth against the character of a woman that blasts her reputation and makes her an outcast among her own, is a fourfold murderer. So that while there are all sorts of lies, some of them go down to the very bottom of human malignity, and are to be compared only with murder.

It has been said that Catholics are bigger liars than other people. The late Cardinal Newman had to answer that objection after he became a Catholic. I do not see why Catholics should be greater liars than others. They say a lie is the weapon of the weak. I can understand why women, perhaps, be greater liars than men, because they are the weaker sex. I can understand why the poor should be greater liars than the rich, because poverty is weakness. And the majority of the poor of the world being Catholics, it is possible that there are more liars in the Church than outside. But I do

not think we are greater liars than our neighbors. There is an impression abroad that the Catholic Church is not sufficiently strict in her doctrine regarding lies. I will tell about that. When Pascal wrote against the Jesuits, he accused the Jesuit theologians of teaching the doctrine of mental reservation. And he pilloried those Jesuit theologians. There is no book, perhaps, that was ever written that has caused more injury to the Church than this book of Pascal's, who was himself a good man. But Pascal was a Jansenist and the Jansenists hated the Jesuits, because it was the Jesuits who brought about their condemnation. Now sincerity was never a virtue among the Jansenists, and Pascal in his attacks on the Jesuits was not sincere. Many of his quotations are not of Jesuit origin. He is himself guilty of the most slanderous lies ever penned by a man, in the very act of attacking the Society of Jesus and trying to convict it of untruthfulness. These letters of Pascal, as I say, did incalculable injury to the Church, because they were written by a writer of wonderful fascination of style. Everybody has read Pascal's Provincial Letters; and those who do not know the facts, accept his judgment against the Jesuits as true and just.

Now since the sixteenth century the Church and the Jesuits have been very much identified; in fact every good Catholic is called a Jesuit; and everything distinctively and aggressively Catholic is generally designated Jesuitical. Therefore, the impeachment of the Jesuits by Pascal, the Jansenist, became the impeachment of the whole Catholic Church, by the non-Catholic world. Now that is the whole story.

The fact is, there is no distinctively Catholic teaching on this subject of lying. Catholic theologians do not differ from the theologians of other schools. All men have brought to the investigation of this question common sense, and the principles of common sense must always decide what is the obligation of plain speaking.

What is permissible and what not permissible in human speech? There is one great fact that we must not allow to escape our observation, and that is; that we must not only sometimes in conscience tell the truth, but that we must sometimes in conscience conceal the truth. There are secrets that are just as inviolable as truth itself; and if the legitimating of lies would upset society, so also would universal exposure cause chaos in social life. There are secrets which we must not divulge, come what may. Now how are we to reconcile those two duties? We must tell the truth, and we must conceal the truth. In this way there arises what we call "the perplexed conscience."

You owe a man five dollars and he comes for his money. You know he is going to the nearest saloon to buy liquor, and you know further that this means the beginning of a debauch. You foresee the misery that the money will occasion to that man's poor family. You say to yourself: "I will wait until that man becomes sober, and then I will speak to him, and advise him before I pay him." But you have no right to do that; the man has earned the money and has come for his pay, and here and now you have the obligation of paying him. To defer that payment is to do the man a wrong according to the strict laws of justice. But here comes in also the law of charity. These two laws come into conflict, here and now, and your conscience is perplexed. You must use ordinary prudence. You must do what an ordinary prudent man would do under such circumstances.

A man comes and asks you bluntly whether or not a certain thing is true. It is true. But you are obliged to keep that knowledge to yourself. What are you going to do? A man with a knife in his hand is rushing after his wife to murder her; he comes into your house and inquires if she is there. You have no time to choose words, no time to parley with the man. That woman's life rests upon an immediate word. What are you to do? Charity requires you to conceal

the fact of her presence; charity dictates that you make it appear that that woman is not there. Truth requires that you tell the man she is there; charity whispers: "Say you just saw her running around the corner."

If your questioner has a right to the truth and you a duty to tell it, then tell the whole truth and nothing but the truth. If your questioner has no right to the truth and you have a duty to conceal it, whistle him down the wind the best way you can.

A woman is trying to escape from a beleaguered city; her character, her virtue are at stake. The city is invaded by a brutal soldiery; there is only one escape from dishonor, and that is to get out. She dresses in man's clothing and seeks to pass out at the gate. A trooper rushes up to her and says: "Are you a woman?" What is she to say? If she hesitates, she tells what she is. The honor of her womanhood demands that she should conceal her sex. How is she to conceal it and tell that drunken soldier the truth? I am not answering these questions; I am only laying cases before you.

The law of concealment is universal in nature. God conceals. He does not tell us everything. Who knows the day on which he will die? We would like to know it. We have asked to know it. God does not tell that even to his angels. When Our Savior was here on earth he told us many things; but he told us there were many other things he would not tell us, because we were not able to bear them. When God made us, he provided us with a mask, that we might escape detection. The face of a man is often a mirror, oftener still a mask of his soul. Why do not the sins we commit appear upon our countenances? Why is it that a man "can smile and smile and be a villain?" God has arranged it so. Whatever sins we commit, he would have between us and himself; and it is only a matter of accident that those sins ever become public. The law of God is upon us all not to reveal, not to tell the faults of our neighbor. Throughout nature you find this

universal law of concealment. Why are the little birds chirping, those little birds that amuse us so in the summer time? They are telling lies all the time. They are diverting the attention of other little birds from their nests and their young. They are trying to protect their little ones, and twitter upon every bough trying to make us believe it is here they have their little nests, while in truth they are yonder. They say the only animal in the forest that does not use deception is the lion. He does not care who comes near his lair; he fears nothing that passes by. When he roars, it is to make the welkin ring with the information that he is there, ready and able to protect his slumbering whelps.

Among the peoples that have set up the claim of exceptional truthfulness, the English stand foremost. The English nation during the four hundred years of her late history, has had Catholic nations as antagonists. The English people have been foremost in propagating the impression that Catholics are greater liars than other people; while they claim to be preeminent a truthful people themselves. Well; I will admit that there is one sort of lying not very common among the English people. It is the lie that is prompted by cowardice. An Englishman will not tell a lie prompted by any fear of the consequences of telling the truth. This comes more from social and political environment than from any religious character that he possesses.

People who have always enjoyed a large measure of individual liberty are more fearless; they are more truthful consequently. They are not so apt to employ that weapon of the weak, which is the lie. But Cardinal Newman asked them, when he was defending the Catholic Church from this charge, how it came that so many lies about the Catholic Church prevailed among the English people. He says, "All the histories of England, and all the histories written by Englishmen, are proved to be a conspiracy against truth; a perversion of historic truth, to the disadvantage of the Catholic

Church." How is it that every Catholic doctrine has been perverted and misinterpreted by English controversialists? How is it that Catholics are so misunderstood, and their beliefs so much maligned in England? The Cardinal says: "The liar must have been abroad in England, too."

Now let us be honest. There is a great prejudice against Catholics all over the world. I speak, of course, of the non-Catholic world. Why should there be any prejudice against Catholics at all? Are not Catholics like other people? They have their shortcomings, like other people; they have their strong and their weak points, like other people. Why should there be a special prejudice against them? There is no prejudice against people outside of the church entertained by Catholics. A Catholic would just as soon vote for a non-Catholic as for a Catholic, for office. A Catholic would just as soon deal with a non-Catholic as with a Catholic. He never inquires the religion of the man who keeps the store. Catholics never have anything to say in disparagement of their non-Catholic neighbors. But why is it that outside the Catholic church there is such a stubborn and universal prejudice against Catholics? People are willing to believe anything about them. People will listen to any slander against them. And people will do anything in their power to keep them down. Let a Catholic run for President of the United States tomorrow. He may be the best man this country every produced; he could not be elected. The fact that he is a Catholic would effect his defeat—and we are a liberal people. Why is this? Because we are victims of those lies that came over from England. It is because we read English books. It is because slanders against the church and Catholics have been handed down from generation to generation; and we have not been able to eliminate them from our social and political system. Instead of being the most truthful nation, England today is the most lying nation on the face of the earth. England is the only nation today

that ever united in uttering a lie. When they raised that pillar in London, proclaiming that Catholics had burned the city, all England united in uttering the lie. And they became so ashamed of it afterwards, that they chiseled the statement off the face of the stone. That treaty stone at Limerick records the lie the whole English nation told. That oath of accession that the English king must take when he ascends the throne, is a blasphemous lie uttered by and repeated by ten generations of the English people.

The Catholic Church has faith in God; the Catholic Church has faith in men. We must believe everything that God has taught, and has revealed to us, or we become heretics. But besides the revelations of God recorded in the gospels, we are obliged to believe in tradition, because everything that Christ revealed has not been written. Much of the gospel has been committed to the minds and hearts of the Christian people. And we are obliged to accept tradition, as we are obliged to accept the word of God himself. Side by side stand these two testimonies in the supreme reverence of the Catholic world. Tell us that the Apostles combined to deceive us! Tell us that the witnesses of the miracles that occurred in the early days were conspirators against truth! Tell us that these traditions that have come down to us from the early Christians are figments of the pious mind! No. The Catholic church says, "I will accept the testimony of the Christian ages, as I accept the testimony of God." And the Catholic who does not have faith in his fellowman is an apostate against his God.

Now, brethren, just a few words more about this doctrine of mental reservation, about which Pascal wrote so much. It means that we can sometimes use words to convey a meaning that is not true, whereas in our minds they are given a different meaning. It is a way of concealing the truth, without telling a lie. It is an artful sort of mental legerdemain. As, for instance, when St. Athanasius was rowing down the river and met his pursuers, who asked him if Athanasius was

aboard, he said, "Why, I saw him but a little while ago, up the stream." They tell of St. Francis of Assisi—I don't know how true it is—that when robbers were pursuing one of his brothers and he was asked if the brother had passed that way, putting his hand up the sleeve of his habit he said, "No, he has not passed this way."

Well, it amounts to this: It is always shocking to the soul to utter what is not plainly and palpably true. It always shocks our manhood when we find our words conveying an impression on our neighbor's mind that is not in our own. Therefore, to prevent that shock, we use a form of words that will mean one thing and say another.

Here is the whole principle in a few words. If you have a secret, keep that secret. If you are a priest and a secret has been given to you in the confessional, keep that secret at the peril of your life. If you have received a secret under the seal of friendships, keep that secret, no matter what it costs. Keep that secret and let no man wrest it from you by impertinent inquiry. Every man must have his secret. Wisdom warns us against making every man our confidant. Trust few men. When we have secrets let us lock them up in the safe of our hearts; let us have our own combination of words, but let us keep the key to ourselves. Otherwise let our language be "yea, yea and nay, nay," as becomes children of the God of truth and members of a church that is the pillar and ground of truth.

(Fourth Sunday of Advent.)

CHRIST; THE SALVATION OF GOD.

"Prepare ye the way of the Lord, make straight his paths." (Luke 3.)

IN the gospel just read for you, you must have observed with what exactness the evangelist fixes the time of the coming of Our Lord. He tells us under what emperor and under what king he came. He tells us who were the governors of Judea at the time of his coming. He tells us under

what high priests he appeared. Now the purpose of this is to prove that Our Lord came at the time fixed by the prophets for his coming. You know the ancient dispensation was simply a preparation for the dispensation of Christ; the synagogue was the vestibule of the kingdom that Christ was to found. All the ordinances, the laws, the institutions of the Mosaic dispensation were prototypel. They simply foreshadowed the coming of what was to be real and perpeual, in the new dispensation.

When Adam fell in Paradise, and he was driven from that abode of peace and plenty, a curse was pronounced upon him; he was told that henceforth he would have to earn his bread by the sweat of his brow, and his path would be strewn with thorns. But even then God told him, "I will send you a redeemer." And all through the history of the Jewish people, we find the shadow of this promise. They lived in hope. Hope was the foundation of the private, social, and political life of the Jewish people. Hope had entered so completely into all the relations of life that in the poetic language of the prophets it was said that the very hills of Judea hoped; and that the Christ who was to come was "the desire of the everlasting hills."

Now, where this universal hope gave color to the private and public life of a whole people, it was to be expected that their laws and literature would be tinged by that universal prevailing tint. Therefore, we find all the prophets, all the writers of the old law, dwelling with pleasure upon this picture of the coming of the Messiah.

The greatest of the prophets, perhaps, Isaias, depicted the life of Our Lord so distinctly, that men in modern times have gone so far as to say that the book of Isaias was written since Our Savior came. Isaias so clearly and distinctly depicted the origin, life, character and deeds of our blessed Lord, that men have been unwilling to accept it as a prophecy and have declared that the book was written since Jesus of Nazareth was born.

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Not only Isaias, but Malachi and Aggeus, and above all Daniel, pointed out in prophetic language the time, place and circumstances of Our Savior's coming. Aggeus and Malachi declared that he would come during the existence of the second temple; that he would arise and honor the second temple and by his presence make it more glorious than the temple of Solomon. Daniel numbered the years and pointed out the monarchy in which this event would take place.

But before Isaias, and before Daniel, Jacob, when he gave his blessing to his sons, told Judah that "a prince would not disappear from his thigh, that the sceptre would not pass from his house, until he should come who was promised; and he, the same, should be the expectation of nations." Daniel said Our Savior would come in the fourth monarchy, and from his time seventy weeks he would appear.

Now we know what the four great monarchies were; and we know when this fourth and last kingdom began. And from the time of Daniel seventy weeks (which means years, of course) we have seventy times seven, or four hundred and ninety years. About that time should appear the Christ.

The coming of Christ, then, must conform to all these prophecies. In the first place, the sceptre must have passed from Judea. In the second place, the fourth kingdom must have arrived. In the third place the last of the seventy weeks of Daniel must have come. And, last of all, that condition must prevail which was foretold by Isaias when he said: "Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped; then shall the lame man leap like a hart; and the tongue of the dumb shall be free."

Now we can understand why the evangelist was so particular in telling us the exact date and year and time of Our Savior's coming. He challenged the Jewish people; he said to them, "The sceptre has passed from Judah. Behold your Messiah." Was not that true? The Jews were four hundred years in Egypt; seventy years in Babylon; but it is seventeen hundred years since last a prince of the house of Judah reigned.

The Jewish people had maintained their independence all through the ages. The house of Judah had held unbroken sway. At the time of the coming of Our Lord there was not left a single representative of that ancient dynasty. Aristobolus had been set aside by Augustus, and a stranger, Herod of Ascalon, was made king of Judea. But Herod died and to his place succeeded his three sons, Archilaus, Herod of Antipas, and Philip. Archilaus became such a tyrant that he was deposed and exiled into Gaul. And Herod Antipas and Philip, his two brothers, were allowed to exercise a subordinate sway in Judea over one-fourth of the kingdom. Therefore, they are called "tetrarchs," or rulers of one-fourth of the kingdom. So the sceptre of Judah had passed away. And a prince of the thigh of Judah was no more.

Daniel said that in seventy weeks the Savior should come. Four hundred and ninety years had expired at the time of Our Savior's appearance. The Persian kingdom, the Assyrian kingdom, the Greek kingdom, had disappeared. The fourth kingdom had arrived, the kingdom of Rome, which began, you know, with Augustus Caesar. Our Lord wrought miracles, the fame of which spread over the whole civilized world. No man had ever done such deeds as he performed. Therefore, he fulfilled the prophecy of Isaias who said that when he would come "the blind would see, the deaf would hear, and the lame would bound like a hart." You remember the answer given by Our Lord to the messengers of John? "Go and tell John what you have seen; that the blind are made to see; the lame to walk, the deaf to hear, and the poor have the gospel preached to them."

Now, then, brethren, we read the gospel of today in the light of these prophecies. We find that Our Savior came in the fourth dynasty; that he came in the last of Daniel's weeks; that he came when the sceptre had passed definitely from the house of Judah; that he came announcing his presence by miracles, the like of which had never been known on earth

before. Therefore, the conclusion is, that by the words of the prophets, by the hopes of the Jewish people, by the harmony of all the signs presaging his coming, Christ, Our Lord, arriving in the reign of Emperor Augustus and King Herod, was truly and indeed the Messiah promised to the world.

John the Baptist, who was sent to prepare the world for the coming of Christ, accomplished the work foretold by Isaias, and he declared that every mountain should be brought low and every valley should be filled; that the crooked ways should be made straight and the rough ways smooth.

You must have observed the repetition of the injunction to make the crooked ways straight. God's law appeals to us as men. Every rational man must have a motive in all that he does. Reason dictates that there should be an end in all we do. In every language, correctness of living has been expressed by the word "rectitude." Rectitude means straightness. That man is a rational man who is a straight man; that is, who goes straight to his purpose. We differ from brutes in this, that we must have an end in all we do. Therefore a man, acting as a rational being, must go straight to his end. Look at the hunting dog; see the devious way he pursues to reach his end. He is influenced by his scent; he follows impressions. Man, being influenced solely by his reason, goes straight to his object. Therefore, every right-minded man is influenced by righteousness; his path is straight. They say that the Romans worshiped justice; the ideal of the Roman Empire was justice; eternal and unchangeable justice. It is manifest in their architecture; Roman architecture is all in straight lines. They say the Greeks worshiped beauty and lived for pleasure; all of the architecture of the Greeks is in curved lines.

Our Savior would have us return to the straight line of rational duty. St. John the Baptist, in preaching penance as a preparation for the coming of Christ, declared all ways

should be made straight. And this Our Savior himself, inculcated. He tells us of the wisdom of the children of this world, and compares it with the wisdom of the children of light. He says the children of this world live for this world. They have a fixed purpose in life. They have what is called a world-view, and from their point of view they look straight to the object, and everything is made to bend to their final purpose. He says the children of the next world, the children of light, have also their philosophy, that should make everything bend to the accomplishment of the end they have in view. He speaks of those who live in a sort of curvilinear fashion, and says, "I would they were either hot or cold, but because they are neither hot nor cold, I vomit them out of my mouth." Therefore, the first requirement, the dominant note of all true conversion, is rectitude of life. We must live according to a fixed plan; we must have a purpose in living; we must have an end in life; and if we are rational beings we must live solely for that end. Now we can understand what St. John meant by saying that the crooked ways must be made straight.

He tells us also that the mountains must be brought low, and that the valleys must be filled up. From the beginning of time there has been a simultaneous process of up-building and depression constantly going on. Some men have been trying to raise themselves in the world, and others debase themselves. Some men have been seeking to acquire power and wealth, and upon this foundation of power and wealth to raise themselves above their fellows. All power is at the expense of others; all wealth is at the expense of others. Therefore, from the beginning of time, there has been going on this double process; this elevation of the few and the degradation of the many.

When Our Savior came upon the earth there was to be a reversal of this process; the rich and the strong were to be brought down, and the weak and the poor were to be lifted

up. There is nothing of value in what is known as Christian civilization unless it is a restraint put upon the strong, a check upon the rich, a hope given to the poor and an uplifting to the weak. In other words, Christian civilization is an attempt at equalizing social conditions. The strong do not need the benefit of the law; the strong do not need government. The rich can dispense with any assistance that the government and the law can afford. Government should be mainly for the poor; government should be the comfort of the weak; government should be the arbiter between these two opposing forces, enabling the one to achieve its end, despite adverse conditions, and compelling the other to submit to the ordinary postulates of our common lot.

Christianity is the true Democracy. Christian Democracy is the true socialism. Modern socialism confines itself to pulling down those who are perched on high; to the bringing down of the mountains. Modern socialism simply says: "Do away with wealth and do away with privilege, and the world will be happy." That is not the reformation of the gospel. St. John says, bring down the mountains; but you must at the same time fill up the valleys. The poor must be taught their duty. The poor are not blameless; the poor must be brought to practice the virtues of the wealthy. The weak must be made to cultivate the virtues of the strong.

Every dollar that the wealthy man has represents labor. It stands for self-abnegation and self-immolation on the part of somebody. It may not be the present possessor of that dollar who has labored for it, who has denied himself, who has practiced providence; but if not he, then some of his forefathers; for every dollar in the world stands for so much labor, so much providence; so much self-denial. Therefore, if you would have these dollars go into the laps of the poor, you must teach them to labor; you must teach them self-denial; you must teach them providence; you must fill up these valleys.

Where are the leakages in our social life? Where is the the waste? Who support our distilleries; who support our breweries; who support our low theatres? Not the wealthy. Wealthy men do not drink liquor; wealthy men do not support breweries; wealthy men do not go into low dives and low theatres. Who support these institutions that today are the most prosperous on earth? The poor. The poor man drinks alcohol; the poor man drinks beer; the poor man goes into the dive; the poor man enters the low theatre. You must teach the poor man economy; you must teach him providence; you must teach him self-respect. It will not do to rail at the rich man. What he has is his own, or has been given to him by somebody whose own it was. And the poor man is poor largely through his own fault. He will remain poor forever unless he cultivates the virtues he sees in the rich man. Not until the poor man becomes provident, not until he becomes self-contained, not until he practices the virtues of the rich, will he ever rise above his present condition.

St. John proclaimed that the rough ways should be made smooth. What makes the ways of men rough and hard? It is the want of affection. We do not love each other. There is too much competition; too much rivalry; too much hatred among men. Now the easiest task a man can do is what he does for his friend. And the hardest work that a man ever puts his hand to is the work he does for his enemy. Therefore, if you would make smooth the ways of men, you have simply to make them all friends, one of another. That is what Our Savior came on this earth to do. He proclaimed the law of love, "By this shall all men know that you are my disciples, if you love one another."

So you see, brethren, that all these schemes of reform that are being exploited at the present day, are but dim echoes of that reform enunciated by Our Lord when he came with his gospel to save us men, and to bring about our salvation.

St. John says, "All flesh will see the salvation of God"—the salvation of God, as distinguished from the salvation of this world. What shall I do to be saved? What shall we all do? I am losing everything; you are losing everything. You are losing your life; you are getting old. Everything that goes to make up life and minister to its pleasure is passing from our grasp. Our very hope is passing away; soon there will be nothing left, and we will go down to a desolate tomb, disillusioned. Is there nothing to save us? Is there nothing to save this life we love so much? Is there nothing to secure this future we are striving for? Is there nothing to save that hope that is the mainstay of all human and rational existence?

Yes, there is the salvation of God. Time will be swallowed up in eternity; the pleasures of this life will yield to the bliss of hereafter; death will be lost in glory. This life is only a shadow; it is a shadow of death. When it is all passed there will arise another life, a life of glory, a life of eternity. When these joys that now cloy and pall upon our taste will have passed away there will remain other joys that the eye hath not seen nor the ear heard, nor hath it entered into the heart of man to conceive. When this, our present day, is done, and the sun of our life sinks forever in the West, there will arise upon the firmament of our hope that eternal day; and Christ, the Lord, will be the Sun to illumine that blessed day. And we shall arise from the ruin of all that is now and ascend to the enjoyment of everything the heart yearns for. And when all that earth is and has is passed and gone, when all that makes up this transitory life, is lost irreparably, then there will come that salvation, that redemption; then will we behold the salvation of God, foretold by the prophets, pointed to by John the Baptist, and unfolded in its fullness by Jesus, the Lord, and the last of the prophets.

(Sunday within the Octave of Christmas.)

THE THIRTY YEARS IN NAZARETH.

"And the child grew and waxed strong, and the grace of God was with him." (Luke 2.)

THE Christmas festivities are over. We heard the canticles sung by the angels on Christmas morning. The Eternal Son of God is born a man. The legions that compose the grand army of heaven, accompanied their Lord until in his descent to this earth he reached the outermost post of his heavenly kingdom. There he took off his crown and divested himself of his royal robes, and he clothed himself with our poor humanity. He became a man. We heard the faint echoes of the music of the heavenly choirs as they accompanied the Sovereign Lord of heaven in his great journey to earth. The Church caught up the melody as it came to her ears, floating on the air on that winter night; and she has passed it down to us; and in this year of grace 1903, we sing as our forefathers in the faith sang, as the shepherds sang, as the angels sang on the first Christmas night: "Glory be to God in the highest, and on earth peace to men of good will."

But it is strange that so glorious a beginning should come to such an abrupt end. The music of Christmas is suddenly hushed; the angels put away their harps; the earth sings no more the Christmas anthem for thirty years. This new born king seems suddenly to drop out of sight, and after all this splendid heralding we hear no more of him for thirty long years. True, on the eighth day he was circumcised, as all the children of Israel were circumcised. When he was twelve years old they brought him to the temple, when he was lost, and only after a search of three days was he found in the temple. When they upbraided him he said that they should know that he was about his Father's business. But apart from these two trivial incidents, we hear nothing more

of Our Lord for thirty long years; not until he receives baptism at the hands of John on the banks of the Jordan, and begins his public life. Why this loss of time? Why was this wisdom of the Father buried in the little town of Nazareth for nearly a generation? Why did not Our Lord go into the world and make known to men at once that gospel, those tidings of great joy, spoken of by the angels? It was not that he was incapable of the mission, for from the moment of his conception he possessed the wisdom of the Godhead. When he was only twelve years old we learn that his mother and foster father, St. Joseph, after three days' search found him in the temple, in the midst of the doctors, hearing them and asking them questions. In the midst of the doctors of the synagogue!

We have no conception of the length of time it required to obtain a thorough education in Judea. They had no books, and everything had to be committed to memory. All the long, dreary history of the Jewish people, the long railings and warnings of the prophets, had to be committed to memory, and by constant repetition, under a prompter. A Jewish school consisted of a number of children seated on the floor around a master, and as he read from the scroll, they tried to commit the words to memory; and this process of repetition went on until the whole law of Moses was learned by heart, until we might say the whole Old Testament was written in the mind of the child. So that a man could not be regarded as educated, among the Jews, until he had devoted an entire life-time to the study of the sacred books.

Now this child, when only twelve years old, was seated in the midst of those doctors in the temple, and was not only listening to them, but asking them questions. And we are told that these profound professors of the law were astounded at his wisdom, and his answers. If, then, this child of twelve years possessed such wisdom as to astonish the ancients of the synagogue, why didn't he proclaim this gospel of great

joy to the whole people? Why were his lips sealed? Why was he riveted to that one secluded spot? Why did he remain in that little village of Nazareth until he had grown to full manhood, until he was thirty years old? We cannot explain it. To us it appears a waste of time and opportunity. Ah, but it was the most instructive period of Our Lord's entire life. He teaches us in his thirty years of retirement as much as he does in the three years of his public ministry. He teaches us that God finds his glory in men, not in the irrational things of nature. Our Lord did not come here to make the stars shine more brightly; or the sun or the moon to yield greater splendor. He did not come to make the earth more beautiful, or its soil more fruitful. No; the material earth remained just the same after his coming as it was before; and as it had been from the beginning. He came to us men; he came to reform us men; he came to renew the face of this earth by changing the men and women of the world; and in his thirty years of retirement he taught us the lesson that God finds his glory in men, and that if we would do the work of God, we must set about it within ourselves. God wants the worship of our manhood; he wants the full faith of our mind; he wants the love and undivided allegiance of our heart; he would have our whole work. God made us for himself; and to God we must pay the homage of our entire being. And this Our Savior did. Our Savior during the thirty years of his retirement paid to God the grandest homage that ever was paid to him by man; he gave to him the purest and holiest love that ever was offered by the heart of man; he labored for God with a oneness of purpose and with a perfection of devotion never equaled by man. And never since God generated his Eternal Son, away back in the dawn of eternity, did he receive such honor and such glory as went up from the little town of Nazareth; which went up out of the mind and heart of this Godchild, out of the labor and prayer of Jesus Christ, the son of Mary, and the foster child of Joseph, the carpenter.

God the Father owes all his happiness to the Son whom he generated from eternity. And the love that unites him with his Son, is the Third Person of the Adorable Trinity. When God made man, he made him to his own image. He was not like his Eternal Son; he was only an image of that child. But so perfect was the image, that we are told God felt delight in looking at man. When he made the other things of nature he simply said: "It is well"; he made the earth and the stars, the sun and the moon, and said, "It is well"; but when he made man we are told that he congratulated himself, and said: "I am well pleased that I made man."

But that pleasure was all spoiled when man fell; the image was not obliterated, but was blurred and deformed.

The next greatest joy that God knew was when his Eternal Son, whom he generated from eternity, became a man, and by a second birth reflected most perfectly the glory and the majesty of God. Since God generated his Eternal Son, he never knew a joy to be compared to the joy he felt when he looked down from heaven to the crib in Bethlehem, and saw his Eternal Son become a man.

That joy is multiplied and completed when he sees men, when he beholds us fallen men formed again to the image of his Son, his own divine image rstored. And as he congratulated himself when he looked at Adam and saw in him the reflection of his own perfections, he congratulated himself infinitely more when he looked at the face of his Christ. And as often as a child of Adam is redeemed, as often as he looks upon the countenance of the baptized child and sees there the image of his Eternal Son, the image of that God made man, his mighty heart is filled with joy.

Now we can, perhaps, in the light of this truth, see what Our Savior meant by burying himself in Nazareth for thirty years. It was that he might present to his Father that perfect image of himself which was to be seen nowhere so perfectly outside of himself. Oh, brethren, there is nothing

in the whole gospel so instructive as this period of Our Savior's life. It teaches us that if we would accomplish the end of our creation; if we would reach our destiny, as men, we must live for God. Man's highest and holiest privilege is union with God in prayer. We owe God the tribute of our intelligence, and our business here is to study his perfections; study him in the quiet, in the retirement, in the solitude of our heart; to study him on bended knee in prayer. Life is too short to complete that study; eternity is not too long for the contemplation of God's infinite perfections. We are here to learn to know God and to appreciate him. This appreciation takes the form of love. We give to him our whole heart, and to do this our heart must be weaned from everything else; its attachments to all earthly things must be irrevocably severed The heart must be free with the freedom wherewith Christ has made us free; so that unfettered and unhampered it may rise from this desolate sod and go and nestle forevermore in the bosom of its God. That is the end of our creation; that is man's destiny.

But how little we understand all this. Men want to appear; they would get before the footlights; they would do something and be something This would seem to be the radical craving of our tainted nature. We want to display ourselves before men That was the temptation that prevailed on Eve; that was the temptation that shook the allegiance of Adam. The friends of Our Lord told him "to manifest himself to the world." We all work for appearance. We would catch the eyes of men; we would do something that would make our name forever remembered. What foolishness! We all cannot be prominent. We all cannot be distinguished. The great mass of mankind must live in obscurity. We cannot know them all. We cannot speak of them all. The vast majority are born in obscurity, live in obscurity, and die in obscurity.

Who are the men who are most talked about? Who are

the men whose biographies make history? They are the merest creatures of accident. Prominence and distinction in this world is simply a matter of accident; and the greatest men that the world has ever known were the greatest accidents. Now if prominence in this world is to be the measure of our success, then nearly all mankind must be doomed to failure.

But this is not the true test. Every man that God has placed upon this earth has received from him a mission; has received from him a task, a work, that he must do; that no one else is called upon to do; that no one else can do; and that never will be done unless he does it.

And this work of God is done in private, in retirement, in solitude. God is not in commotion; he is not heard in the bustle of the world. God's life in man is a life of retirement. Our Savior tells us that when we give alms, our right hand should not know what the left hand does; and that the Father who sees in secret, will in secret reward us. He says, "When you pray do not stand on the street corners, but retire into your closet, and pray to your Father in heaven in secret; and God who hears in secret, will in secret reward you." The work of God is always done in obscurity, in privacy, in the inner chamber of our domestic and private life.

That was why Our Lord lived thirty years, doing the work of God as it was never done before; worshiping God as he was never worshiped before; loving God with such a love as he never received before; living a perfect, human life, reflecting every perfection that God ever mirrored on the human soul.

Brethren, from this we learn our highest duty. From this we can weigh and measure the value of all earthly opportunity. The vast majority of men must of necessity live unknown; are their lives therefore failures? Not at all. The man who is never heard of is ofttimes the hero whose fame

will resound throughout eternity. This is why Christmas is such a comfort to all mankind. There is on Christmas Day good news, a gospel, proclaimed to the whole world. Men have on that day a joy made known to them that will never know either eclipse or decay.

What was Our Savior doing during those thirty years? It is told in few words—"he went down with them to Nazareth and he was subject to them." All the rest is left to us to imagine. These few outlines of the picture are drawn, and the rest we must fill in ourselves. Now what manner of domestic life did Our Savior live? In the first place, what kind of a house did he live in? The Eastern people never change; the way they live today, they lived a thousand years ago and two thousand years ago. Their habits, customs and speech are the same as they were thousands of years ago. You go to Judea today, and you will find that the houses consist generally of two rooms; the walls are made of what we call staff; there are no windows; the door is the only opening. On the outside is a ladder reaching to the roof, and around and upon the walls a balustrade. Above this roof is often constructed a canopy of leaves. To this "upper chamber" of the house ascent is by the ladder; and thither the members of the family repair either to rest during the day, or more frequently to pray. In every house there was a little receptacle for a parchment; that is, some short extracts of the law, kept and preserved as a reminder of the presence of God.

The Jews were an active, energetic and industrious people. There was nothing held more in abhorrence by the Jews than idleness. Therefore every Jewish child was taught a trade. No matter what his birth, he was taught a trade; and the sons of kings as well as the sons of shepherds, were taught to labor with their hands. Joseph was a prince of the house of David; yet he was taught a trade; he was a carpenter; and Our Lord followed the trade of his foster father.

In the early days they used to point out here and there a yoke or a plow that they said Our Lord himself had made. But one thing is quite certain; Our Savior was occupied; he employed his time well; he did his work in a workman-like manner, and he contributed his full share to the frugal support of the family.

Now beside this great lesson which he teaches us in his hidden life, a lesson of loyalty, of absolute devotion to Our Creator, he teaches us the points and qualities of a perfect Christian family; a family where there is perfect union of hearts; a family in which there is time for relaxation and time for reflection and prayer; a family that reflects as perfectly as is possible on this earth the life lived by the Trinity in heaven. And as this obscure life of Our Lord is a comfort to all men, the vast majority of whom are doomed to live and die in obscurity, so the work of Our Lord during the thirty years he lived in Nazareth, is a comfort to all men who must labor and earn their bread with the sweat of their brow. At the present time there would seem to be a universal disposition to shirk labor. Men do not want to work; and if they submit to work at all they demand exorbitant remuneration. Every man these days looks upon work as a degradation. The word "servant" is today more shocking to our sensitive ears than was the word slave before the war. Men will not be called servants. Oh, if they only knew the honor of labor, the dignity of service! If they only remembered that Our Savior was a workingman, that he labored for others, they would feel that in doing what he did, in laboring and earning their bread as he did; in waiting upon others, and ministering to others, as he did, they are the true followers of their divine master; that they are preparing for themselves crowns, like to the one he put aside when he descended from heaven to this earth to become a man.

These thirty years of Our Lord's private life teach us the dignity of labor and the glory of servitude. No man should

be ashamed to work, because Jesus Christ was a workman; no man should be ashamed to take hold of a tool and labor for his day's wage, for Jesus Christ was a journeyman carpenter. No man should feel ashamed or degraded in waiting upon his fellow man, for Jesus Christ was the willing servant of all those who honored him with their humble patronage.

So we can see how much there is in this morning's lesson. We see the preparation Christ made for the great work before him, the public preaching of the gospel and the great sacrifice he was to offer up on Calvary. Christ prepared himself thirty years for that task. Before he would present himself to the world as a messenger of his Father; before he would proclaim to the world that they who heard him heard the Father—that he and the Father were one—he prepared himself by a noviti-ate of thirty years in Nazareth. Not that he needed to learn; for he knew all things from the beginning, by intuition. But there was an experimental knowledge that he would acquire, and that experimental knowledge he had to acquire by this long apprenticeship.

Brethren, we have all a life task before us. We have all been given some special work to do for God. We all have a vocation. Let us prepare ourselves intelligently, and carefully, and prayerfully for the work we have in hand. See how the Church acts. Our Savior never wearies speaking about "the Father who sent him." In fact he seldom mentions the Father without adding, "who sent me." When Christ died he transferred his work to his Church, and he said to her: "Go; I send you; as the Father sent me, I send you." And the Church goes before men and says: "This is the message that Jesus Christ sends to you." Anything the Church says today she has been saying for nineteen hundred years. She said it the first day she preached. In her first sermon she said: "Jesus Christ has sent me." As Jesus Christ sent his Apostles, he sent their successors; for he was to be with them all days until the end of time. And today she fearlessly

faces the world and says, "Thus saith the Lord; because he hath sent me." No man has a right to speak in the name of God, unless God sent him and gave him a definite message. And no minister of the Church has a right to speak to the people unless he can show he has been duly authorized; has received from Jesus Christ a definite mission and a definite message.

Therefore, over the whole world today the Church preaches to all men, and says: "This is the gospel of Jesus Christ; these are the tiding of great joy, proclaimed on Christmas morning. This is the truth as it was spoken by Jesus Christ; for going he sent me, and as his ambassador I make this gospel known to you. Every priest must teach as the Church teaches; and the Church today must speak as the Church of the ages has ever spoken. There is no new Christian truth; no new gospel. The Church of Jesus Christ is today and forevermore. The Church of God will not pass away, though the heavens and the earth should pass away.

Now, brethren, let us all take to ourselves some personal comfort from this festival. Let us all take some lesson of wisdom from this conduct of Our Lord, in retiring after Christmas for thirty years. We all have something to do here. Do not stop to inquire whether it is a work that will attract the attention of men. That is a mere incident. Do not stop to consider whether it will make a name for you. That is nothing. Oh, the work of God is within the realm of our thoughts and emotions. The kingdom of God is within us. God's glory, Christ's masterpiece is our individual lives. Let us consecrate those lives to God. Let us give him our whole mind in perfect faith; let us give him our whole heart in perfect love. Let us give him our all, making him a Christmas present of our whole and undivided service.

FRIEND: HOW GOES IT WITH THEE?

THIS is the only Sunday in the year that has not an epistle and gospel assigned to it. It is a vacant Sunday. We, therefore, are free to choose for ourselves a text, and to select any line of thought that may seem to us appropriate to the New Year. Today the Church leaves us to our own reflections, evidently in the hope that we will take counsel of our consciences and form some salutary resolutions for the coming twelve months.

All men feel disposed at the threshold of the new year to cast up their accounts and see just how and where they stand. Men are all engaged in business; and at the first of the year they would like to know in what condition their business stands. In every language the most ordinary salutation is, "How goes it with you?" Man meets his fellow-man twenty times a day; and each time he asks him: "How goes it with you?" How goes what? How goes his business. Son of man on this earth! you have a business. How goes the business? In this business we have invested our life; and what is so precious to a man as his life? We have invested our health, our strength; we have invested the time that we are permitted to stay on this earth; we have invested our hopes and our ambitions. This is our stock in trade; and at the first of the year we would like to see how we stand. Has that stock been impaired? Have we made any profits? Is our balance on the credit or the debit side of life's ledger? Our capital is sadly impaired in one respect. We are not what we were; we are growing old. That life which years ago we invested in this business of the world, is much dissipated; only a little remains. Job says: "My spirit is wasted. My days are getting short. There remains for me only the tomb." That health and strength that once were ours, are mostly a thing of the past. Our hopes, our ambitions, are almost given

up as gone. What is left of our stock in trade, with which we began business long years ago? How sadly shrunken is this, our original investment! When we look around us, we see evidences everywhere of vanished hopes. We are not only a ruin ourselves, but everywhere around us lie ruins. Where are the friends of our early days? Where are the companions of our young manhood? Where are those we knew and loved? Gone, never to return. This earth is a vast graveyard, and we will soon join the great majority.

But have we saved anything from this general wreck? Is there nothing within us that we have treasured and preserved? I fear that the inlook will be just as disappointing as the outlook. If we have lived for this world, then within us we find only dust and ashes. And if we have sacrificed to this world, then are our souls but tombs, filled with dead men's bones and all uncleanness.

On the threshold of the new year men stop to think and plan. The children of this world calculate the joys and pleasures that they have known in the past, and they plan to increase and multiply those joys and pleasures in the coming years. They have no thought of a world beyond this. They do not want God, or anything belonging to God. They would still live this animal life, and seek bestial pleasures. They look not beyond the horizon of their five senses; their home is their body, and they will have no other dwelling. They will be happy in the body; therefore, they look only to the joys and pleasures of the body. This poor, animal body, they have driven to death. They have goaded and spurred it on, arousing its flagging and slumbering passions, feeding this poor brute with husks, and cruelly riding it to death. Their only thought is, how long will the poor brute stand on its feet; how long until it drops dead in its tracks. These poor children of the world, who would lead animal lives, are to be pitied, on this threshold of the new year. Better they were dogs, and bayed the moon, than be men as they are and live the lives of dogs.

But let us pass from the contemplation of this sad subject. On this threshold of the new year, most men cast a hopeful glance into the future. They would improve their moral condition. We are not what we would like to be. We are not what we expect to be. We all have high ideals. We all know what a perfect man is, and what a perfect woman is. And we all hope, some day, to realize in ourselves that ideal, that paragon. We have faults, but no one knows them better than ourselves; we have weaknesses that we need not be reminded of; we have thought over them often. We have dwelt upon this weak side of our nature long and thoughtfully; and if we have not corrected our faults, and made the advances that might be expected of us, we know the reason, but won't tell it. God knows the reason, too. We have a divided allegiance. We are not truthful, and we are ashamed of our untruth; we are not honest, and we are ashamed of our dishonesty. We are not truthful or honest with God; we are not truthful or honest with ourselves. Our profession is perfection; but our practice is weakness itself.

But we do not intend to be always so. Sometime we all hope and expect to reach our ideal. Sometime. But when? Conscience asks, when? Our guardian angel asks, when? God asks, when?

Fifty years ago, perhaps, we promised that we would strive to reach that ideal. In our early youth we proposed to ourselves this perfection of life; but we have not attained to it yet. And perhaps we have not made up our mind to reach it now. God has been waiting these long years; may be we ask him to wait still longer. There is no sadder word in any language than the word "lost." How much is lost with all of us. But the most exasperating word in any tongue is that word "wait." We do not want to wait. All our sense of duty, of honor, of dignity, goads us to impatience of waiting. We do not like to wait for anybody; we do not want to wait at all. When we wait we lose our time, and that time can

never be recalled. There is nothing so dishonest, so inexcusable as to make another wait for us. And we have made God wait these many years, and we would have him wait still longer. And nothing proves the great patience of God so much as this waiting forevermore on his creature, man. Now why must God wait? Why must we put off this realization of our better selves? It is because we would try once more—we would take one more chance in the lottery of life. They say that all men are gamblers; but if it be true that all men are inclined to gamble, and many men are hopelessly addicted to this passion, what is there after all so unreasonable in gambling? There never was a game of chance in which somebody did not win; there never was a lottery in which there was not one prize. And if only one in ten thousand wins, every one of the ten thousand has a chance to win. So there is not absolute folly in gambling. But there is one enterprise in which all men seem to be willing to venture; and that is the enterprise of earthly happiness, the chance of perfect bliss here below. People who have lived many years in this life and who have all these years invested in this lottery of happiness, still wish to continue their luck. But this is irrational, absolutely; because in this lottery of earthly happiness no one ever yet drew a prize.

We have been seeking so long and diligently for happiness in this world; we have been casting right and left in the strenuous effort to obtain happiness in this life; we have invested our all in the lottery of this world; and we have not yet won the prize. And no one that we know of has ever won the prize. No one that the ages ever told us of, has ever won the prize. There never was a single prize won in this lottery of earthly happiness. There is no happiness here. There is no winning number in this lottery at all. It is the greatest fraud of the ages; and why haven't we discovered it long ago? Our Savior tells us that it is not here. It is idle and foolish to seek for it, he tells us it is not to be found here.

And still and in spite of all this we gamble on. And that is the first reason why we do not make up our minds to turn ourselves entirely to God. Our Savior tells us not to put our treasures where the moth can consume, or where the thief can break in and steal away. Don't let us put our good money any longer in that fraudulent lottery. Let us rather put it on deposit in that exchequer of God. There it will be kept for us, and there it will be paid back in due time, with interest.

In the beginning of the new year all fervent Christians form good resolutions. They plan and purpose to reach that perfection to which they aspire. They do want to save their souls; they want to reach heaven; they want to be happy with God forevermore. If they have had a divided allegiance in the past, they would like to center all their endeavors for the coming year on this one thing necessary. We feel so now. We have felt so in the beginning of all the years that have gone. Can we inject into this present purpose some new virility? Can we force into this resolution some new vital energy that will enable us to live the coming year better than we have lived any year heretofore? That is the question.

Now all our purposes will be in vain; all our resolutions will be simply a waste of spiritual energy, unless they take the form of a fixed rule of life. No man accomplishes anything who does not live according to a rule. The man of whim and caprice is an idle man, a good for nothing man. If there is one thing within us which reflects more perfectly than another the image of God, it is regularity of life. God lives by rule. God has no change. He is the same yesterday, today and forever. Everything that God has made bears evidence of this definite character. Everything in the universe lives according to a rule. The planets move according to a rule. The powers of nature act according to a fixed rule. Everything that comes from God lives according to a rule, except man. Man says, "I will be a rule to myself, my caprice shall be my only rule, and I will not serve thy rule."

Now if there is one resolve which more than another we must make in the beginning of the new year, it is to subject ourselves to a rule; impose upon our necks the yoke of a rule; make ourselves the slaves of a rule. And then we may perhaps achieve some of that perfection that will make us like unto God, in the coming year.

A rule! But, you say, we are not monks; that we should live according to rule. Well, monks have one rule; people in the world have another. But all men should have a rule. There are different religious orders, and each religious order has its own rule.

A perfect religious is the one who obeys his rule perfectly. But his is only one of the many rules. He makes a vow to get to heaven by the observance of his rule. But no man can get to heaven except by the observance of some rule. And while in religious orders many live according to the same rule, in the world every man must make a rule unto himself. But there must be a rule. Our night and morning prayers, for instance; let us regulate them. Let us say them according to rule; and to do that we must fix on an hour for rising; and we cannot fix an hour for rising unless we fix an hour for retiring. Therefore, every man who lives a regular life must have a regular time for going to bed and a regular time for rising in the morning. Then how about our confessions and our communions? These great sacraments that are like the main driving wheels that impel the whole machinery of our spiritual life. Let us apply a rule to them. Let us fix a time in which to go to confession and a time in which to go to Communion. And let us observe that rule, and never deviate from it. We all have our dominant passions, our weaknesses; let us make some rule regarding them. It may be indulgence in strong drink; it may be the lusts of the flesh; it may be dishonesty in our private transactions. Whatever it be, let us bring this matter before the highest tribunal of our conscience at the beginning of this new year, and fix

a rule by which these enemies will be made harmless in the future, nay, perhaps, made to minister to our eternal welfare.

We must give God some return for what he has given us. He tells the unjust servant who came to him with the talent he had given him, wrapped up in a napkin: "Oh, unjust servant, why didst thou not put it out to the usurers, that when I came I might receive mine own with usury?" We have received from God the most priceless of all gifts, the gift of faith. We have received the other two theological virtues; hope and charity. What have we done to improve that heritage? Is our faith today any more lively than it was years ago? Do we feel the necessity of God in our lives more than we did? Do we love God any more today than we did in the days of our youth? If we do not, then I say we must plan improvement. Why don't we love God more? Why does not our love for God increase with our years? Answer that question. Human love is as strong as it ever was. Men love each other as much as they ever did; and man loves woman with just as wild passion as ever. Why is it that the love for God is growing cold? Men love women with a love that cannot brook separation, and almost daily we see and read accounts of men who have taken their own lives in the vain hope that they will meet their departed lover or wife beyond the tomb. Why is it we do not feel that way toward God? How comes it that God never becomes such an absolute necessity of our well-being and happiness; that without him we would be absolutely miserable. How comes it that so few of us feel as St. Paul felt, when he said, "Oh that I might be dissolved and be with Christ."

Brethren, the year 1903 is gone; the year 1904 is just arrived. It, too, will go and be numbered among the years of the past. Time is the greatest of graces. What is any grace without time? Time is the soil in which the graces grow and fructify. Time is the foundation upon which all graces rest; therefore, time itself is the greatest of all graces. Oh, how

we abuse this grace! Think of it. Christ purchased that grace with his blood; the grace of time with its accompanying opportunities of merit.

On one occasion David was very thirsty, and two of his servants went to a distant spring, passing in front of the enemy's lines, and brought back to him a vessel filled with fresh water. David felt very much moved by the devotion of these servants. They had exposed their lives to obtain for him this little refreshment. Holding the water before his eyes, he said: "I cannot drink it; it would appear as if I drank the very lives of these, my faithful ones; as if I fed myself on the perils of their souls." "No," he said, "I will not drink it." And he cast it upon the ground and offered it up to God as a libation.

Now, brethren, this gift of time we have; this last that is still spared to us. It has been purchased for us by the blood and suffering of Jesus Christ. Will we use this time for the gratification of our passions? Will we employ this time in the attempt to acquire earthly pleasure or happiness? Oh, no; it is too precious; it cost Jesus Christ too much; it is the price of his blood; it is the price of his life. Let us so use it that we can offer it up as a libation to the honor and glory of God.

Then, brethren, let us remember that these blessings come to us in answer to prayer. If we would be perfect, we must pray to be perfect. If we would be strong, we must pray to be strong. If we would be true to God and true to ourselves, we must pray to be thus true. Therefore, if there is one resolution which we must make before all others, it is in the year to come to be men of prayer, sincere, honest prayer. Standing, therefore, on the threshold of the new year, let us ask God's blessing; let us ask him to give us strength to be true to our resolutions; to give us courage to face the battles of life; to give us one more effort, one more trial to demonstrate that we are his faithful servants; that we are

true followers of his son, that we are faithful soldiers of the Cross. And if during this coming year death may call any of us away, we may lay ourselves down at the feet of our Master's Cross, and coming before the Great Captain, may hear the consoling welcome, "Well done, thou good and faithful servant: because thou hast been faithful over little things, I will place thee over great things; enter thou into the joy of thy Lord."

(First Sunday after Epiphany.)

THE CHRISTIAN HOME.

"And he went down with them and came to Nazareth and was subject to them." (Luke 2.)

IN the holy family at Nazareth we have a perfect model of a Christian home. Man was made after God's image and God himself was his preceptor. God was his model, and it was his privilege to aspire and seek to attain the perfection of his Maker. But man was made for society; and the unit of society is the family. Now the model for the family is the Blessed Trinity. While the individual can aspire to the perfection of Divinity, the family finds its archetype in the relations between the Three Persons of the Adorable Trinity. Our Savior was the most perfect image of God; he came down from heaven to earth that he might be for us a model, so that in our striving after divine perfection we might have him to copy after. Therefore he said: "Follow me; I have lived, and I leave you an example." But man in his family relations finds a model, not in the individual Christ, but in the life of the triune God; the Eternal Father generated from all eternity his divine Son; and the term of this filiation is the Holy Ghost. The Father is the source of the Holy Trinity; the Son has been generated by the Eternal Father; and the love which binds the Father to the Son is the Holy Ghost. And these three are one.

In Christian marriage we have something of this

mystery; for the man and the woman united in Christian wedlock are one. Our Savior says they are two in one flesh. God so made it from the beginning. There is more than a mere contractual union; there is a union of state, making the wife and the husband one moral entity. In married life the husband does not lead an individual existence; neither does the wife. There is a union of mind, a community of sentiment, a union of heart; there is a perfect sympathy, uniting their lives and blending them in one—just as the Father and the Son are one. From this union proceeds offspring—just as from the union of Father and Son proceeds the Holy Ghost. So that the Christian family is the unit; and is composed of father, mother and children; and these three are one Christian family.

God in his triune life is the model of this family. He is one, essentially one; so must the family be. He is happy, essentially happy; so should the family be. He is love, essentially love; so must the family be. These three conditions must unite the family if they would reflect the image of the Triune God. The family must be one, it must be happy, and it must be loving. Therefore, when God gave his commandments to Moses on Mount Sinai, he claimed the first three commandments for himself: "I am the Lord thy God;" "Thou shalt not take the name of the Lord thy God in vain;" "Thou shalt keep the Lord's Day holy." But the fourth commendment, the one next in importance to the three that concerned the honor due to the Godhead, refers to the father and the mother: "Thou shalt honor thy father and tthy mother." Here we have the father united to the mother in love, and the father and the mother united to their offspring by obedience and honor. This was the primal idea; this was the family, as contemplated by God.

But man fell; and when he came down he brought down all human institutions with him. The first effect of the fall of man became apparent in a deteriorated condition of the

family; there entered first that enemy of the primordial home, Polygamy. There was no longer the one wife; a man sought many wives. There was no longer one set of children, but a man had as many homes as he had wives or concubines. There was no spectacle that appealed more strongly to the compassionate God than this spectacle of the wreck and ruin of the family. Our Savior says it was because of man's weakness. When man fell he demonstrated that in spite of all that God had done for him he was still flesh; and God said: "Because he is flesh I will not longer dwell in him." And when God withdrew from man flesh asserted its sway and the course of man was downward ever after.

Then came the dispensation of Moses, the Mosaic law. Moses tried to curb in some sort of the recklessness of fleshly aspiration. Moses required that a man should have some regard for his wife; that he should guarantee her some rights. He threw over her the protection of law; and before a man could put away his wife he had to establish the fact that she had been in some way faithless to her marriage vows. But while this was the fate of marriage under the Jewish dispensation, outside Judea marriage was simply a play of lust. There was no law regulating the relations between man and woman. Woman had no rights. The man under pagan law had the power of life and death over his wife—not only over his wife but over his children. Man became a tyrant, a monster; and the victim of his tyranny was first the wife and afterwards the children she bore him.

When Christ came and established his Church he would restore marriage to its primitive condition. He abrogated absolutely those dispensations given to the patriarchs; he said it was not so from the beginning. He abrogated also the right of man to divorce his wife which was allowed under the Jewish dispensation. He declared that a man is bound to his wife, and that he shall leave his father and mother and cleave to his wife. He enunciated the principle that re-enfranchised

all womanhood when he declared that the wife was the equal of the husband. He proclaimed anew the condition that the family must reflect the attributes of the triune life of the Deity; that there could be no division, no separation; that the father and the mother were blended in a moral oneness; that from them proceeded the offspring, whose duty it was to honor those who bore them as they would honor God.

This was the greatest service that the Church rendered to the world. The world was to be regenerated, renewed, re-established. But how was the world to be renewed? By beginning at the bottom, by readjusting the foundations. Our Savior reformed the home; the family; and the Church, taking his law and enforcing it throughout the world, brought back the family to the model that God first proposed, making it one and indissoluble; one by love, indissoluble by the bond of a sacrament.

We speak of Christian civilization. We pride ourselves upon the possession of new ideas, new principles of life. We declare this an age of light. But these are general propositions; and when we come to examine their value we find they are reduced to certain plain and simple facts. The Church took the world and reformed it from the foundation. She first made the family a solid unit; and upon the basis of these solid units of families has been erected the solid structure of our Christian commonwealth. So holy was regarded the relation between man and wife, and the relation between parents and children, that for fifteen hundred years the Church was not called upon to enact any laws on the subject. For fifteen centuries the question of divorce was simply one of academic speculation; it was not a vital or practical question; it was not a live issue. Why? Because under the primitive Christian dispensation husbands never thought of divorcing their wives; wives never thought of any man but their husbands; children knew their duty to their parents and discharged it. Under Christian civilization, Christian

families, Christian homes, became oases, spots of blessedness, refuges of love and virtue throughout the Christian commonwealth.

It was not until the sixteenth century when the reformers attempted to invade the fair field of the Church's jurisdiction, that she felt herself called upon to make some enactments to protect Christian marriage. The reformation was a Bacchanalia of lust. The reformation not only brought back society to its Jewish model, but still farther back to its pagan archetype. The reformers lifted every restraint from lust. Luther proclaimed polygamy, and asserted the fact that every man was entitled to as many concubines as he saw fit to support. He enunciated the awful principle that marriage was simply a civil contract, with nothing more sacred in it than in any other human covenant. When the startled world heard that awful pronouncement the Church rose in her indignation and promulgated a decree in the Council of Trent, declaring that in marriage the man is for the woman and the woman for the man; one for one and forever. Since the Council of Trent we have a sovereign law proclaiming the primordial creation of wedlock, re-affirming the doctrine of our Blessed Lord and lifting up the Christian home to its lofty and most honored relationship and resemblance to the triune life of God in heaven.

There are three enemies of the Christian family; one is the divorce court, the second is the club, and the third is the hotel. Since the Sixteenth Century there have been divorce and rumors of divorce, and little else in the world. Before that it was not heard of. Men had before claimed the privilege of divorcing their spouses. Women asserted the right of putting away their husbands, and seeking new nuptials. But it was a mere academic principle floating in the air. Who was now to undertake the awful responsibility of putting that principle in practice? The state stepped in, encouraged by the reformers, and declared that it could separate all those

who were tired of living with each other in holy wedlock. And from the Sixteenth Century until now we have had divorce courts; and marriage is become simply a matter of convenience. There are different grounds alleged in different states and in different countries for divorce; but they all amount to this: that where a man wants to get rid of his wife he can do so; and where a woman wants to get rid of her husband she can do so. That is the glorious heritage of freedom that comes down from the reformers of the Sixteenth Century. It matters not what the laws may say; if a guilty man wants to get rid of his wife he can easily manage to give her very good reason for divorce; and if a woman wants to get rid of her husband she can give him also very good reason for dissolution of the marital bonds. And if they do not want to compromise themselves individually, all they have to do is to separate and stay apart for a certain length of time; and then the law says to them: "You can stay apart forever, now, and, if you choose, you can try your luck again in the marital lottery."

The second enemy to the family is the club. This is a most ruthless foe. There are two kinds of clubs; the rich man's club and the poor man's club. The rich man's club is a stately building in a fashionable quarter of the city, where there is music betimes, and where people assemble dressed in the latest fashion. The poor man's club is the bar-room. I have just as much respect for the poor man's club as the rich man's club. I have just as much respect for the bar-room, as I have for the west-end club houses. In fact the bar-room is much more respectable. Every fashionable club has its bar, and the people who belong to it have the privilege of drinking as long and as deeply as they please. And in all of them there are rooms where the poor intoxicated member can be gently laid away until he sobers up. That is the rich man's club. The poor man's club is the bar-room, where he can go and drink as long as he has money to pay for his

liquor; and when he cannot stand on his feet any longer he is kicked out to sober up, perhaps, in the gutter. I say I have much more respect for the bar-room than I have for the gentlemen's club. But they are both fatal to the family. The moment a man becomes an habituè of a club; whether it be a fashionable club or a bar-room, he bids good-bye to wife and children; he never returns to them again.

The third enemy of the family is the hotel. Now in the lower walks of life men are most to blame for moral degeneracy. When the priest would proclaim a reform in his parish he begins by attacking the men; because the men are always the instigators of moral disorders in the Church. This is true in all the middle and humbler walks of life. But in the higher walks of life the women are the greatest transgressors. Among the degenerate Four Hundred women are the chief sinners. Why? Because they do not want a home; they absolutely refuse to assume the duties of a household. They want to live in a fashionable hotel. They want to flit from place to place and bask in the gaze of men. The greatest monstrosity of modern life is the degenerate fashionable woman who has no taste for a home.

Now, brethren, to come back to our text: "He went down to Nazareth and was subject to them." The Christian home is one of obedience to divine law. Husband and wife must mutually respect the law of God and God's Church, and the children must be brought up in his fear. Why is it that children must remain so long under the tutelage of their parents? Other animals are equipped for life's work in a few months; but a boy or girl must remain under the care of parents until he or she reaches the age of majority, which for a boy is twenty-one years, and for a girl eighteen. Why such a waste of time? Because God would have children build themselves on the model of their parents. God would have the children emulate the lives of their parents; adopt their principles and copy their conduct. Oh, what an awful

responsibility rests upon fathers and mothers! God looks to them for the eternal safety of the children confided to them. The Church holds them responsible for the spiritual welfare of the little ones. Therefore we must study the Holy Family; we must try to make our own those conditions that Our Savior, his Blessed Mother and St. Joseph have sanctified. In the first place there must be close union between father and mother. Oh what close union there was between Joseph and Mary! Together they lived in Nazareth; together they went up to Jerusalem to celebrate the feast; together they sought Our Lord when he was lost; together they went to the temple; together they found him; together they returned home with him; and together they remained until the family was broken up by the death of Joseph.

Now, I will have to explain to you how it happened that Our Savior was lost. Under the Jewish law men and women did not worship together in the temple. They came in by separate doors and occupied separate places in the sacred edifice. Not only that, but while they were in Jerusalem they did not live together; they were kept separate in their lodgings. The hundreds of thousands, and frequently the million of pilgrims who came up to worship in the temple on great festival days, had to be policed; and in order to preserve proper moral conditions the women were separated from the men all the while they were in the Holy City. Not only that, but on the way home they were not allowed to come together until they had traveled one whole day's journey. Now you see how it could happen that Mary and Joseph, coming into Jerusalem, were separated, and did not come together until they had traveled one whole day's journey on their way back to Nazareth. Children of the age of twelve were allowed to go with either the father or the mother. Joseph, when he found that Our Savior was missing, supposed that he was with his mother. Mary, when she found Our Savior not in the company of the women, supposed that he

was with his fosterfather. Neither could ascertain the truth until both met after one day's journey out of Jerusalem. Then they saw that he was with neither; and they turned back and sought him until they found him in the temple in the midst of the doctors.

Here I say we have the perfect model of the Christian home; the father and the mother united in all things; united in their labor; united in sympathy; united in principle; a union of heart and mind; a oneness in all things reflecting the oneness of the triune God. And they have authority over their children. Parents must exercise authority. The Blessed Virgin and Joseph exercised authority over Our Savior, although he was a Man-God. Mary said to him: "Why hast thou treated us so; for three days we have sought thee, sorrowing?" And after declaring to them that he had a higher mission than simply that of filial duty to his earthly parents, he went down with them to Nazareth and stayed with them, and, we are told, was subject to them. Children must be brought up to Christian ideals. The church is a teacher; but God is the great preceptor. Children must be taught their duty toward God, toward the Church, and toward their parents. When this union between father and mother prevails, when this love and respect of children for their parents is manifested in every Christian home, then will we have again the ideal of the family as contemplated by God. Then will we have the primal condition restored upon which all society rests; and in this way true reform must proceed. Christian society will be perfect only when all Christian families are brought back to this Christian ideal.

(Second Sunday after Epiphany.)

MARY'S PLACE IN THE PLAN OF REDEMPTION.

"Whatsoever he shall say to you, do ye." (John 2.)

SINCE the great feast of Christmas, the Church has kept us constantly in the sacred presence of the God-made man. We have not yet passed out from the audience chamber of the King of Heaven, who is become also King of Earth; and before we take leave of him she would have us pay due homage to his Holy Mother; to her who through him is become Queen of Heaven and Earth.

On this morning she would have us see the position that Mary occupies in the work of redemption; her place in the divine plan of salvation. Mary, like other human beings, was a free agent; she had control of her own actions. God decreed her to be the mother of his son, made man; but he left it to her to accept or reject the decree. Every one born into life is given a vocation by God; but he is absolutely free to accept or reject that vocation. When God sent Mary into the world he gave her the vocation of becoming the mother of his Eternal Son, who was to take flesh through her; but he left it to her to conform to that eternal design; he did not wish, nor could he consistently with his purpose in creating man, have compelled the Blessed Mother to accept this high office. Therefore he commissioned an archangel an ambassador of his court, to come down on earth and treat with this humble maid of Israel.

And the archangel coming into her presence, saluted her in words that expressed a homage second only to that he was accustomed to pay to the Lord of heaven; he saluted and said: "Hail, full of grace, the Lord is with thee." But when he announced that she had been chosen to be the mother of the Messiah she remonstrated; she did not at once submit, because her conscience was perplexed. She asked the angel

to explain to her what seemed to be a fathomless mystery. "How can this be," she said, "for I know not man; how can I become a mother, even the mother of the Messiah, since I am vowed to virginity?" And it was only when the archangel explained to her that she could become a mother and remain a virgin; that the child that was to be born to her was not to be a child of man, but the son of God; that the power of the Holy Ghost should overshadow her; that she should conceive of the Third Person of the Blessed Trinity, that she consented, and said: "Be it done unto me according to thy word."

There was never in the long history of the providence of God an event recorded like unto this. In a moment of poetic rapture the great prophet called out, "Who has been God's counsellor; who has ever given to him, and recompense shall be made." Mary became that counsellor. God sent his ambassador to treat with her; to propose for her consideration a plan of salvation he himself had wrought out from all eternity. And he waited for her co-operation. He was God, and she was only a creature; but as a creature made in the image of God, she had absolute power over her own will. She was free, with the freedom with which God her creator had made her free; and God had to wait for her reply. All heaven was hushed until she spoke. The archangel stood mute in her presence; and it was not until her virgin lips spoke those words of fate, "Be it done to me according to thy word," that heaven received the reply it so anxiously awaited; that God received the answer he expected from all eternity; and the great heart of heaven felt rapture at the joyous announcement. All creatures of God knew their fate depended in some sort upon the fiat of this little virgin of Nazareth. "Who has ever given to God," said Job, "and recompense shall be made." No one ever gave God anything but Mary, and recompense is being made to her thenceforth and forever. The eternal Word became flesh; receiving flesh

from Mary. He received from Mary his flesh, his blood, his body; everything that humanly equipped him for the office of Redeemer. The God-man owed all his humanity to Mary. He could not have become a Redeemer without the body she gave him. As God he could not have suffered, and it was necessary for the Redeemer to suffer; as God he could not have made atonement for man; and atonement had to be made. It was absolutely necessary that the Savior should assume flesh, in order that he might suffer in his flesh, and atone for the sins committed by the flesh. And he owed that flesh to Mary.

The God-man as an infant suckled at Mary's breast. She refreshed him of her own life's tide. When he suffered she sorrowed. When he was naked she clothed him. When he was weak she supported his tottering steps. When he was in danger she sheltered him. When Herod threatened she fled with him to a foreign land and hid him from those who sought his life. She wove and spun for him. She made and mended his garments for him. She washed and scrubbed and toiled for him. She cooked his meat and made his couch. All this labor and love and care Mary gave the God-man, and recompense has been made. Mary is today, while still a creature, only less divine than her Son. Mary gave Jesus the power to suffer and die, her compassion completed the efficacy of his passion. She is the co-operatrix with her divine Son in the work of man's redemption.

Almost all the troubles of the Church have grown out of a misconception of the character of Mary; her office and her place in the divine plan of redemption. Men have been unwilling to believe that God could become a man; could have put on our poor human flesh. And one of the first great heresies that disturbed the Church denied to Christ his divine character. Nestorians were willing to admit that he had the spirit of God, as other men, and even to a greater degree than other men; but they would not admit that human flesh

could ever be substantially united to the substance of God; that there ever could be a hypostatic union between humanity and divinity. They were willing to accept the teachings of Christ as the teachings of God, speaking through a man; they were willing to accept the atonement of Christ as the atonement of a man; they were willing to accept Mary as the mother of a man; but they would not go down and adore that human flesh; they would not adore that Son of Mary; they would not admit that she was the mother of God.

The Church rose up as one man and proclaimed that the eternal God had become man; that the eternal God and mortal man were in Christ one; absolutely one. There were two distinct natures. God could not become man, in the sense that divinity could become mingled with humanity; but the divinity of God became united with the humanity of man, forming only one person. There were not two persons in Christ,—two individuals—but only one individual. When he spoke he spoke as one individual—a man-God; when he suffered, he suffered as one individual—a man-God; when he was born of Mary, he was born one individual—a man-God; therefore, she was the mother of a man-God; therefore she was entitled to the name of Divine Mother, or Mother of God.

The next great heresy was the very opposite of this: When the Church convinced the world that the Eternal Son of God had really put on flesh, had become a man, they said: "In becoming man Christ made man a God; in putting on flesh he divinized flesh. Therefore, now he is all God." The Church spoke again and said: "Not so; he is not all God; he is man, too." After vindicating his divinity, after establishing the great truth that in the flesh there resided the God-head, she came to the defense of our poor humanity and said, in the divinity there is also humanity; within this God-head there resides a man. Jesus Christ is true God and true man.

So you see, brethren, the very foundation of our Christian

faith is the doctrine of the incarnation, a doctrine that was a puzzle to the early believers, a stumbling block to the heretics, and one which today is the great touchstone of orthodox Christianity. Only those who have a proper conception of the mystery of the incarnation, and who believe in it, are Catholics. Outside the Church you will find a hesitancy to believe or a flat denial of this august mystery.

Now from whom have we received this teaching? Whence did we receive the proof of this incarnation? St. John in his first gospel says: "The Word was made flesh and dwelt amongst us." This is in succinct phrase, the Church's expression of the doctrine of the incarnation; and because of the importance of that doctrine, every time a Mass is said, that first chapter of St. John is recited; every time a Mass is said, the last gospel is the gospel which tells us that the Word of God became flesh and dwelt amongst us. And in pronouncing those words the priest bends the knee and the congregation follows his example, to show their absolute faith in the doctrine of the incarnation. So every time the people assemble to assist at the divine mystery, they are called upon to make public confession of their faith in the incarnation. And the devotion of the Angelus, now universal throughout the Church, is simply a triple affirmation of our belief in the mystery of the incarnation. Because, take away the incarnation, and we have no Christianity; take away the incarnation, and we have no redemption; take away the incarnation, and Christian faith, hope and charity are gone forever.

Now on whose word do we accept this doctrine of the incarnation? Who ever told us that the Eternal Son of God became man? St. John tells us it happened, but he does not say when, or how, or by whom. He tells us what the prophets of old might have told us. But when did this Eternald Word of God become man? Of whom and where did the Second Person of the Adorable Trinity assume man's flesh? Mary comes forward and says, that in the stillness of her chamber,

in her little house at Nazareth, an archangel whose name was Gabriel, came to her and saluted her "Hail, full of grace; the Lord is with thee; blessed art thou among women." And when he made known to her the design of God, that she should become the mother of his incarnate Son, she expostulated and asked how that could possibly be; and she was assured by the archangel that God had made provision for her virginity, and that as a virgin she should bring forth his Son by the operation of the Holy Ghost; and she made reply, "Be it done to me according to thy word." Mary tells us what happened; only Mary knew. And we know on the testimony of Mary alone. St. Luke tells us. How did St. Luke know? On the the testimony of Mary alone. St. John tells us. How did St. John know? On the testimony of Mary alone. Who could have known what transpired between Mary and the archangel in that little room at Nazareth? Who heard the words that passed between the ambassador and the future Mother of the Savior? Who was witness of that momentous colloquy? God heard it; heaven heard it; the archangel heard it—but no mortal was present at the interview save Mary. We received it through Mary. Our faith rests upon her word. Christianity stands upon her statement of what occurred between her and the angelic messenger. Was really the word of God made flesh? Ask Mary. Was the word of God born of woman? Ask Mary. Was the word of God made man by the operation of the Holy Ghost, and not by the will of flesh, or the will of man? Ask Mary. Has the mystery of the incarnation taken place? Was he whose name we bear truly the Son of God? Is this Church of which we are members, the Church of God? Is the faith we profess, the hope we cherish, and the love we own, of God? Ask Mary. She is our authority; on her word we build our faith.

So you begin to see now, the position of the Mother of God in the plan of redemption. Remove her, and you have no redemption. Deny her word, and you will never know

salvation. Set her aside and you remove the corner-stone of our faith. Mary, therefore, had a part, and a very primary part in the work of redemption while here on this earth. But is her office abolished now that redemption has been wrought, and she has passed to glory? When our Savior left this earth he told us it was necessary for him to go; that he had a work to do for us in heaven. He said: "It is necessary for you that I should go. If I go not the Paraclete will not come, and I go to prepare places for you." Jesus Christ, who is now in heaven, is what he was on this earth, a God-man. He is just as much a man today, at the right hand of his Father, as he was on the Cross when he suffered and died. And as Mary was his mother here on this earth, she is his mother in heaven today; and what he owed to her as a child, here on this earth, he owes to her as God-man in heaven today.

What were the relations between this mother and son? In the gospel I have just read for you, you see some evidence of the power of this woman over the God-man; not over the man alone, but over the God-man. They were invited to a wedding feast. Their hosts were poor people as they were poor themselves. But it often happens that poor people have many friends. While poor in the things of this world, they were rich in the friendship of their neighbors. So more came to the wedding feast than were expected, and the provisions gave out. They had no more wine; and what feast would there be without wine? The family whose son or daughter was wedded were fearfully perplexed. They did not know what to do or where to turn; and in their embarrassment they went to Mary—not to her son, but to Mary. They said: "We have no wine; the wine is out." Without a second's hesitation, Mary went to her son and said: "They have no wine." He answered her: "Why mother, we are only guests like the rest; why should we trouble ourselves more than the rest about this failure of the wine? What is this to me and to thee?" She did not wait to parley. She

turned at once to the waiters and said: "Whatever he shall say to you; do ye." And Our Savior obediently followed her steps, and went to where the water pots were standing, filled with water, according to the custom of washing of the Jews; and changing the water into wine, he called the servants to bring the wine to the tables where wine was needed.

Sometimes people think that we Catholics are too devout to Mary, and ascribe to her too much honor; pay her too much homage. Well, if we do, God is to blame for it. We are only following his example. The angels of God are to blame for it; because we do only what they have done. The saints of God are to blame for it; because we are only following in their footsteps. Those people went to Mary in their distress; we do likewise. When Mary interceded, Jesus Christ did her bidding. We, in seeking her intercession would have her use her influence with her divine son, that through her deserving we may receive grace from him.

When Mary visited her cousin Elizabeth, the child in her womb (St. John) leaped with joy. She so tells us, and she alone knew. Elizabeth said, "This is too much; whence comes this great honor to me, that the mother of my Lord should visit me." If, therefore, we pay too much homage to Mary, we are only following the example of Jesus Christ, her son. We are only imitating the inspired Baptist; we are only putting into effect the salutation at Nazareth; we are only doing what the hosts did in the lifetime of the Blessed Mother herself, and what Christians have been doing ever since, and what they will continue doing to the end of the world; seeking mercy and grace from God through the influence of his Divine Mother.

This, then, brethren, is the reason why at the close of the Christmas festivities, the Church would have us pay homage to the divine mother of Our Lord. She has neglected no opportunity to inculcate, she has taught us in every way possible, our obligation to this God-made man; she has by

word and example shown us how we should pay him the reverence which belongs to him. But after having discharged our duty of love and affection and gratitude to the Eternal Son of God, who became man for us, she would have us pay proper homage to his august mother; and after we have saluted that God-man as the sovereign king of heaven and earth, she would have us go down on our knees and salute Mary likewise, as the Queen of heaven and earth, our advocate with Christ, our refuge now and at the hour of our death.

(Third Sunday after Epiphany.)

THE NATURE AND OFFICE OF FAITH.

"Amen I say to you, I have not found such great faith in Israel." (Matthew 8.)

FAITH is the foundation of the edifice of religion. Faith is the principle from which springs supernatural life. Our Lord constantly inculcated the necessity of faith as an agency in the reformation and salvation of the world. We are told that "the just man liveth by faith." When Our Lord sent his Apostles into the world, he told them to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. "He who believeth and is baptized, shall be saved." "He who believeth not shall be condemned." He who believeth and is baptized shall obtain eternal life; but he who believeth not, be he baptized or unbaptized, shall be condemned. In the one gospel of St. John Our Savior insists upon this virtue of faith in forty-five different and distinct passages.

To Martha in her grief Our Lord said: "He who liveth and believeth in me will not die forever." To the man born blind Our Lord said: "Dost thou believe in the Son of God?" And when the man asked, "Who is the Son of God?" he said: "Thou hast both seen him; and it is he who is speaking to thee." To the Scribes and Pharisees who brought to Jesus

the woman taken in adultery, he said: "If you believe not that I am he you will die in your sins." And when they asked him who he was, he answered: "The beginning who also speak to you."

Now what is faith? What is this faculty or habit of mind that Our Savior calls faith? We must proceed to faith through knowledge. We must first know, before we can believe. The supernatural is built upon the natural. Now in the natural order we know by means of our reason; we understand in the light of reason the things that are within the range of our intellectual comprehension. Every man who has the use of reason knows something; some know more than others; but all know something. And this knowledge we possess comes from the use of this faculty of reason with which we are endowed. By reason we know ourselves; we know each other; we know the relations that exist between us; we know this visible universe; we acquire the knowledge of the laws of nature; we study the sciences; and what we have ourselves learned, added to what we have received from others who have gone before us, makes up the heritage of knowledge which we pass down to the succeeding generation. Man is capable of knowledge, and he can improve his store of knowledge by study and application. The human mind is made for truth, and every man by an instinct of his nature must seek to acquire truth. But after we have studied all the sciences; when we have spent a life-time investigating the secrets of nature; when we have done trying to arrive at an equation between ourselves and all around us, we are very much like Newton when at the close of his life he said: "I am like one who has reached the shore of knowledge; before me stretches out the infinite unknown."

Now it is precisely here, at this shore of knowledge, that faith takes her spyglass and looks beyond and across this ocean of the infinite. Everything we know points to something still unknown. All our knowledge must admit its limi-

tations, yet beyond these limitations it is our ambition to go. Isn't there something beyond this life? Isn't there a world above and beyond this world we know? Is there not a life higher and vaster and richer than this life we lead? Our mind tells us there is; our heart tells us there must be; therefore, we would know something of this infinite beyond; we would learn something of this unseen world by which we are surrounded. We have souls that will not be satisfied with what they have and see; we have minds that would soar beyond the limits of the visible universe. Our whole being aspires to a knowledge of something higher and better than this transitory world; and our souls sigh for the possession of something grander, more endurable and vastly nobler than anything they know here. The only way to reach beyond the visible world is by looking through the telescope of faith; the only way in which we can see beyond this narrow and circumscribed visible universe, is to look at things in the light of God, in the illumination of God's revelations. Faith, then, is the knowledge that is in God imparted to the human mind. It is the light of God added to the light of human reason. It is a new faculty which we acquire and by which we are enabled to see things otherwise invisible; and to reach out and grasp verities otherwise unknowable and intangible.

Now what are these truths that we know through faith? What are these invisible things that we are enabled to see through faith? They are the things that lie beyond the confines of time; they are the things of eternity; they are the things that lie beyond the limits of the visible; they are the eternal verities, the truths of God.

But are there any such truths? Do we know anything beyond the horizon of the senses? Do we know anything of an invisible world? Do we know anything of eternity? Has anyone come back to tell us the secrets of that future life? Yes, we do know something; we have been put in communication with that invisible world; God himself has spoken

to us; he has made communications to us; and these communications are called revelation. Revelation is the object of our faith. The world beyond is a world we have never seen; we hope, however, to see it. It is a world to which many have traveled but from which no traveler has ever returned; yet we have absolute, reliable knowledge of that world to come; of that country that we have never explored. The God of heaven, the God of eternity, has sent us news, has made us communications of the things that concern him and the country of which he is Lord. God has spoken to man. He has spoken through nature; he has spoken through the prophets; he has spoken, above all, through his own Son. And these latter revelations of God are preserved in the Old and New Testaments, the book we call the Bible. In this sacred volume we have preserved the oral communications of God to man. They are the basis of all our knowledge of the future, of eternity, of this higher life. And they have become the specific objects of our faith. This fact of a revelation is a question which we must at the outset solve for ourselves—can we prove that God has spoken to man? Can we show that we ever have been put in communication with the God that made us? Scientists have told us that we can some day communicate with Mars, because Mars is inhabited. And they base this prediction upon the fact that all intelligent beings naturally seek to interchange knowledge, to communicate thought. If there are intelligent inhabitants of Mars, they will take advantage of the first opportunity to communicate with the rational creatures who inhabit this earth.

Now, God is the source of all knowledge; from him proceeds all intelligence; whatever we know, whatever capacity we have of knowledge we owe to him. And can we for a moment think that the God of all truth, and of all knowledge, could close himself in and forever refuse to communicate a single thought to his creature man—that man whom he gifted

with a portion of his own knowledge, whom he created in his own intelligent image, and to whom he gave the power of thinking? The very thought strikes us as abhorrent; it is a blasphemy against the nature of God. God has spoken to his creature man; he has made communications to him. In the beginning, in the Garden of Eden, he spoke to man face to face and mouth to mouth. And when man was driven from Paradise, he continued to speak to him through the mouth of his prophets. After four thousand years of this desultory communication, he commissioned his Eternal Son, his own Wisdom, to come down and make known to men the knowledge of eternity. Our Savior, during the thirty-three years of his mortal life, spoke to us men and told us plainly of the Father.

So there are truths which we possess, which have been communicated to us from God; and which we must accept upon the authority of God; truths we are as sure of as we are of our own existence; because as our existence depends upon God, so is God the warrant of these truths.

After we have made up our minds that God has made communications to man, that there has been a revelation from this invisible world, that there has been a communication from this eternity beyond, we at once ask ourselves the question, must we believe? Can God be mistaken himself, or can he deceive us? Either supposition carries with it its own refutation. We believe whatsoever God has revealed, because he cannot deceive or be deceived. Our faith is in the veracity of God. When God made communication to man in Paradise, he provided that the knowledge he imparted should be preserved and passed down by tradition. And what the prophets afterwards taught was only a confirmation or re-affirmation of the communications made by God directly to Adam.

But when Our Savior came, who is the Word of God, who is the Wisdom of the Father, then man learned the whole counsel of God; everything that God would have man know

on this earth. But God always took care to give proper credit and sanction of his communication. Everyone of the prophets proved his mission, gave his credentials, by which men might know he was really commissioned of God to speak in his name. And when Our Savior came he gave him his credentials; he worked miracles, and he enunciated prophecies, the fulfillment of which showed that he was clearly in touch with the eternal God, and that what he said was the truth of God; and what he wrought was the work of God. He said: "If they do not believe me, at least let them believe my works."

Now we have not only a communication from God, but we have a communication duly authenticated; so we are not only permitted to believe the truth revealed, but we are obliged by the laws of our own intelligence to accept it as the truth of God. When Our Savior demonstrated to the world his divine mission, when he added to that proof the grand demonstration of his resurrection, he told us that he could not remain longer; that he would have to return to his Father to prepare places for us. But, he said, "I will not leave you orphans; I will not leave you without a father, a teacher, a spiritual guide." At the Last Supper he said: "You believe in God, believe in me; if you believe that there is a God in heaven, then believe in me, because I have proved to you that I am his mouth-piece; that I am his Eternal Son." And when he sent his Apostles into the world he said: "He who heareth you heareth me; he who despiseth you, despiseth me, and he who despiseth me, despiseth him who sent me." Now we have the authority of the Church divinely established. Christ showed he was the emissary of his Eternal Father, that those who heard him heard his Father. And he sent his Apostles into the world and assured the world that those who heard the Apostles heard him. He said: "I will be with you all days, even to the end of time." If man, then, was obliged to accept the communications of God made directly

to him; if the Jews, the children of Abraham, were required to accept the communications of the prophets, attested by miracles and accredited by Jehovah himself; if those who lived in the time of Our Lord were obliged to accept his teachings under pain of eternal reprobation; so from the time of Our Lord until the end of time all men will be required to accept the teachings of God's Church; for in hearing her they hear Jesus Christ; and in hearing Jesus Christ they hear God who sent him.

Now you see, brethren, where we Catholics stand. We are not taught of men; we are taught of God. We do not believe in men; we believe in God. We have not science or knowledge as the basis of our hope; but that truth of faith that comes to us from God, through Jesus Christ and the Church.

People will ask us, "Is it possible for those outside the Catholic Church to have faith? If faith is necessary for salvation, if without faith it is impossible to please God, may it not be that those outside the Church have faith?" Let them answer themselves. I am not their judge. Do they believe in God? Do they believe in the veracity of God? Do they believe in the prophecies recorded in the Old Testament, attesting the prophets of God? Do they believe in Jesus Christ, the Son of God? Do they believe in the gospel of Jesus Christ written by the four evangelists? Do they believe in the Church of Jesus Christ? If they do, then they have faith. But if you do not believe in the Church, they do not believe in Christ; if they do not believe in Christ, they do not believe in the God who sent him. If God is a veracious God, then Christ is the Eternal Son of God; and if Christ is the Son of God, then Christ's Church is the Church of God. The Church of God cannot err when she speaks in the name of God; and no man can pretend to have faith who does not accept the teachings of God's Church. A rejecter of one thing taught by her is a disbeliever of all.

"But," people will say, "outside the Catholic Church there are millions of people who believe in the Bible; who believe in God as the author of the Bible." We ask: "What do they believe?" "Well, they believe that God cannot lie." "That is very good, very good. I agree with them. But that post there cannot lie, either. If God never spoke, he is like that post. That post is then just as much entitled to belief as a God who never spoke. The post never spoke; if God never spoke he is not more credible than the post. But if God ever spoke, then I must believe what he said; and if God spoke through Jesus Christ I must believe everything Jesus Christ said; and if God and Jesus Christ continue to speak through the Church of God, then I must believe the Church of God, and everything she teaches. If I do not, then am I an infidel."

We Catholics believe everything that God ever said. All you have to do is to show us that God said it, and we bow our heads and say, "We believe." We believe everything that Jesus Christ ever said. All you have to do is to show he said it, and our Credo rings out prompt and clear. We believe everything the Church of God ever taught; all you have to do is to show us she really taught it, and our undoubting faith greets the assurance. Because our faith rests upon the veracity of God; the veracity of the Son of God, Jesus Christ, made man; and the veracity of the Church of God, founded by Jesus Christ, and the living teaching representative of Jesus Christ in the world.

But, brethren, this faith comes from God, and not from ourselves. We can acquire knowledge by our own natural faculties, but we cannot acquire faith. Faith comes to us as the free gift of God. If it is necessary for salvation, then we must depend upon the free gift of God for our salvation. That is the truth. Now from whom do we receive knowledge? From whom do we receive the first principles of knowledge? Who ever taught us that the whole is greater than any part? Who ever taught us that the shortest distance between two

points is a straight line? Who ever taught us that a thing cannot be itself and something else at the same time? Who ever taught us such primary truths as that two and two make four? Nobody ever taught us these things. These are called the "first principles" of knowledge. We all have them simultaneously with rational consciousness. If we had not them we could not know anything or learn anything. You cannot get first principles out of a book. When Euclid wrote his geometry he said: "There as some things I cannot demonstrate; you must take them as already proved. You must grant them, before I can go on." One of these is, that the whole is greater than any of its parts; and that the shortest distance between two points is a straight line. These are some of these "self-evident" truths; or truths we must know before we can begin to learn anything. Philosophers trouble themselves to ascertain whether these truths are innate; whether they belong to man from his nature, or whether he acquires them afterwards. If you tell me how it is we know these first principles, I will proclaim you the most learned people the world ever saw; and I will learn from you something I never knew before; something no man has ever known. One thing is sure; we have them. But they come from God. Where do we get our reason? From God. Where do we get our first principles of knowledge? From God—how, we do not know.

Now as get our first principles of knowledge from God, so do we get the beginnings of our faith from God. Faith is those first principles by which we come to know the things of eternity, the things of the invisible world, the things of God. Faith is that light which superadded to the light of reason, enables us to see and understand the eternal verities.

Now you see what the catechism means when it tells us that faith is a theological virtue and is infused by God; not acquired, but imparted to the soul directly by God. But as knowledge can grow, so faith can grow. Knowledge grows by study, investigation and experiment. Faith grows by

prayer, meditation and the practice of the virtues. Some may have more faith than others. Our Savior in his lifetime chided the Apostles because they had little faith. When they thought they were lost on the lake, while he slept below, they awakened him; and his first word to them was, "Where is your faith?" If we would improve in faith as we do in knowledge, we must pray, we must meditate, and we must practice the virtues. Otherwise our faith will be what ignorance is in the multitude, a misfortune, a drawback, and a hindrance to all progress in the spiritual life.

Faith is the principle of life in the believer. The spirit of faith is distinct from faith itself, just as our souls are distinct from our bodies. A man may have a dead faith, which avails him nothing. In order to profit by the gift of faith, it must live within us; it must actuate our lives; we must have a profound conviction of the truths that God has revealed; it must permeate our whole being. St. Paul tells us that if the roots of a tree are holy, the branches will be holy. If we are rooted in this vital faith not only will our principles be holy, but our practice also will be holy. It will take possession of our mind; we will see things as God sees them. Everything depends upon the judgment we pass upon the things of earth. Some men think they are worth living for and dying for; some men think they are only dross, shadows that pass away. St. Paul says they are like ordure in his eyes, not worthy of even being trampled upon. Faith enables us to see the things of this life in their true nature, as God sees them—of little value: phantoms that pass away, leaving nothing behind. Faith enables us to see and realize that the only things worth striving for are the thing of eternity; that we have not here a lasting dwelling place, but seek one that is to come. Faith enables our hearts to form a just estimate of the goodness of things. In this world there are many things that challenge our attention and invite our love. Under the light of faith the heart sees their worthlessness and turning in disgust from these putrid, dying nothings, it looks beyond

and aspires to those joys that will never end, to those glories that will never know a fading, to those things that the eye has never seen, that the heart of man has never known, the things that God has reserved for those who serve him. By faith we become new beings; we become transformed; we put on Christ and lead the life of Christ. St. Paul says: "I no longer live, but Christ liveth in me." As children of nature we possess the power of knowing and of feeling; as children of this world, we can claim this earth as ours; but the moment we are raised to the plane of the supernatural, the moment the light of God dawns upon our minds, and the grace of God touches our heart, then do we rise to a higher state of being, and we become children of God. As children of God we possess the inheritance of God; as children of heaven we are entitled to share the home of our Eternal Father. As children of God we are heirs of God's knowledge and God's love, and we would know him more and more, and love him more and more. Eternity will not be long enough to learn all that is to be known and loved in God. What is more; we are heirs of God's omnipotence, and there is nothing which so demonstrates our sonship of God as this possession of a living faith. Our Savior says of those who have faith, they can do everything. He says: "You can say to this mountain, be removed and be cast into the sea; and it will be done if you have faith."

Now, brethren, we are of the faithful; we are children of God. We are the heirs of God's revelation to the world; we are the followers of the Eternal Son; we are Catholics, members of his Church. All the revelations of God are ours; ours is a faith that accepts them all unreservedly. Our right and duty is to grow in that faith, to make it more and more vital, to see that it takes possession of our minds, of our hearts and of all our faculties, so that we may be actuated by that faith, becoming children of God and coheirs with Christ, so that we may one day share with him the bliss he has purchased for us in Paradise.

(Fourth Sunday after Epiphany.)

THE CHRISTIAN'S ATTITUDE TOWARD DEATH.

"Lord save us or we perish." (Matthew 8.)

WHEN the disciples on board their little vessel were this morning surprised by one of those sudden storms that arise on the land-locked lakes of Galilee, they found themselves suddenly face to face with death and were seized with a very great fear. Despairing of all natural means of safety, they rushed below where Our Savior was sleeping; they roused him; told him that they were on the point of sinking, and begged him to save the boat. Our Savior upbraided them and said, "Why are ye fearful, Oh ye of little faith?"

The philosopher tells us of all fearful things, the most fearful is death. Man regards it as the greatest of all evils, and will make any sacrifice to escape it. There is nothing more natural than death, and at the same time nothing more unnatural. Man dreads death; he fights death as his greatest enemy. To him life is the most precious of all his possessions, and for it he will make a sacrifice of all the rest. What will not a man give to save his life? In the presence of death what value is there in riches or social position? But while death is the most natural of all processes, it is at the same time the most unnatural. For man was not made to die. That is a truth taught us by revelation, and it is a truth for which our whole human nature stands. God did not make man originally mortal. Man is composed of body and soul; not all soul, as the angels; not all body, as the plants; but he is composed of body and soul; is part spirit and part matter; and it is the substantial union of the two that makes man. Man's soul is not naturally subject to death; being a spirit, it is not mortal. But man's body, being composed of contrary elements, naturally tends to dissolution. The mere fact of man's body being tangible, is proof of its dissolubility. If God had not interposed, man would have been mortal from the begin-

ning, being endowed with a body naturally mortal. But God did not intend that the body should die, when he first created it; it was his intention to hold in check the processes of decay and to endow flesh with something of that spirituality which belongs to souls. Just as the body, after resurrection, will be immortal, so was the natural body of Adam created, mortal in itself but endowed by God's special privilege with immortality. I will illustrate: It is a law of nature that water must seek its level; and it matters not how high up on the mountain the spring may be, the water flowing from it will not stop in its course until it reaches the sea, by the natural law of gravitation. But that water, coming from this lofty spring, may be arrested and gathered together in a lake without outlet, and the heats of summer may cause evaporation in that lake sufficient to dispose of the waters flowing into it. In that way the water which started from this high mountain spring, leaping merrily on its way to the sea, is arrested in its course, and another law of nature makes it ascend again to the clouds from which it came. So our bodily nature coming from the hand of God, subject to the law of mortality, might have been arrested in its processes of decay and made to return to God, without undergoing the change of death. God is the author of nature and his laws can be suspended by himself. It was his original design that the law of mortality as applying to our body should be suspended, and that man should not die. Therefore I say, man was not made to die. This is taught us plainly in the Scripture; for St. Paul tells us, that "By one man sin came into the world, and by sin, death." By Adam's sin did death come into the world. When Adam transgressed the commandment of God it was in the hope of obtaining an immortality of right. The devil told him that if he ate of that fruit he would be like God and would live forever. To punish him God passed upon him a sentence of death. God usually punishes us where we sin. Because man tried to take by violence that privilege which God in-

tended to bestow upon us gratuitously, God sentenced him to death. "Because thou hast transgressed my law thou shalt die the death." And the moment Adam sinned he began to die. After that death was simply an unarrested natural development.

Our Savior came to undo the work of Adam. He was the second Adam, who was to repair the wrong of the first. Therefore, Our Lord appears in this primary quality of Destroyer of Death. He came to bring us back to life. He was not only the light of God, but the life of the world. Therefore he attacked death. His first work was to destroy the Empire of Death; he challenged Death; he attacked the citadels of Death; he broke down the gates of Death. This, St. Paul teaches us just as plainly as he does the great truth that Death is the result of Adam's transgression. He tells us that Christ assumed flesh that he might die, and in dying destroy him who had the empire of death, the devil. And in his epistle to the Corinthians he says, "Christ having conquered all things, at last conquered death." Our Savior came to light up the dark places of our existence. He came to preach a new life, not only to the soul of man, but to his body. And one of the most distinctively Christian dogmas taught from the beginning was that of the Resurrection. Our Savior died and rose again to prove to us that flesh having died can live once more. In the Apocalypse he says, "I was dead and am alive and am living forever. Behold, I have the keys of Death and Hell."

This doctrine of the Resurrection, so strange to the ears even of the Jews, was a stumbling block to the Gentiles. But from the beginning the Church has inexorably insisted upon the acceptance of this great Christian dogma of the resurrection of the dead. You will find it in the Apostles' Creed; and every time you go down on your knees the Church puts those words on your lips, "I believe in the resurrection of the dead." That body of ours which was made not to die, though subject

to death, but which by Adam's fall was doomed to die, will be ultimately redeemed from this death through the death of Jesus Christ. In him we have the resurrection and life. The Church declares over the bier of every one of her children: "Lord, Thou art the resurrection and the life." Our Savior was prefigured by Samson. Samson having been captured by the Philistines and shorn of his locks, was brought into the temple of Dagon, that he might add to the merriment of the feast of their god. Samson was suddenly restored to his strength and in his indignation he grasped the pillars of the temple, pulled them from their bases, and the mighty fane came down over their heads, killing Samson and all those who were with him. So Our Savior, putting his mighty arms around the pillars of the temple of death, wrenched them from their solid base, and in dying saved us all from death. It is then the privilege of the Christian to overcome death; to assert his independence of death; his emancipation from decay. We are the followers of Christ. We are the heirs of his victory, and we can say as Paul said, almost in mockery, "Death, where is thy sting? Death, where is thy victory?" We Christians can look death in the face without fear. Our faith teaches us not to faint before its terrible face. Christianity has robbed death of all its terrors, and Christians can look at death without fear. This is perhaps a characteristic of Catholics, one in which they are distinguished from all other nominal Christians, that they do not regard death as ending all. Catholics do not regard death as settling everything. To them death is only a door leading from the great chamber of the Church militant to the upper chamber of the Church triumphant. In their eyes death has no terrors; it is only a passage from one state to another.

Death is a long sleep. It differs from the sleep we take every twenty-four hours, principally in its length, and secondarily in the changes which it superinduces. Natural sleep is of only seven or eight hours' duration; but during those

hours a great change takes place in the body. We do not know much about electricity, and still less about animal magnetism; but one thing is certain, during a man's waking hours he throws off a great deal of animal magnetism and during sleep he gets it back again; this storage battery of the body becomes charged once more. This is well understood by public speakers. When a man has spoken one discourse and in it has thrown his whole soul, there has passed from him to his audience a certain amount of magnetism, and when he is done it is exhausted; he is spent not only physically but magnetically, and before he is capable of another such discourse, he will have to sleep, and in sleep get back his magnetism. Now in death the sleep is longer. It is not one of eight hours, but of ages. And a greater change takes place than that occurring during a night's sleep. The body becomes decomposed; it is dissolved into its original elements. But as the morning's dawn calls back the sleeper to consciousness, so the sun of the Resurrection Day will call back the dead to conscious life, and they will rise again in their own bodies and resume their bodily life, with all bodily functions. The soul will be reunited to the body, and man will appear again. This is what we mean by the Resurrection; not the resurrection of the soul alone; not the resurrection of the body alone; but the resurrection of the man. And as men, composed of body and soul, we shall live throughout the long ages of eternity.

Now what should be the attitude of the Christian toward death? He should not fear it; neither should he too much avoid it. We are not afraid of death, but we must not seek it. Neither must we seek inordinately to escape it. There was a sect in the early Church that believed that Christians should destroy themselves in order the sooner to possess Christ. They were called the Prescillianists; and they were condemned as heretics by the early Church. We must not seek death, because death is something over which God

would exercise a control; but we must not cowardly run away from death. There are times when we must die freely and cheerfully. There are things more precious than life; therefore, there are things more terrible than death. Would you know what is more precious than life? It is honor; it is virtue; it is truth. What matters all the lives of all the men in the world compared with one eternal truth? What value have the lives of men compared with the virtues of God? There are times when God demands of us the generous sacrifice of that which we hold dearest—life. There are times when the great God is on trial and he asks us to come forward and bear testimony to him. God's existence is on trial in pagan lands. Idolatrous people worship false gods, and do not know the one true and living God. And these poor bewildered souls in their deep despair ask for evidence of the existence of the God of Heaven and Earth. And that they might give that evidence, that they might come forward as willing witnesses in this cause in which God is so intimately concerned, the Saints during all the ages of the Church have sought martyrdom. No higher ambition has fired the soul of a lover of God than that of laying down his life to attest the truth of his existence. Men and women have gone off into pagan lands and lived and died among pagan people, animated by one thought, and that was, of shedding their blood to testify to these poor benighted pagans, that there is a God in heaven, and that there is no other God but He.

When Peter established his see in Rome Christianity was absolutely beneath Roman contempt; its appearance was not honored with even a line of satire from one of Rome's poets. It was too foolish to be reasoned with; too contemptible to be given the protection of law. Christians were the dregs of humanity and their philosophy was to be abolished as a pest. The haughty Romans saw them die in droves without a feeling of pity for their awful delusion. But the endless reiteration of the sacrifice made them think. The joy of the

victims filled them with wonder. At last when as many as thirty thousand of these martyrs went to the amphitheatre singing and filling the vast enclosure with their joyous psalmody, the Roman populace turned away in mute astonishment and thought to themselves, there must be something more than human in the faith that sustains those intrepid Christians. The blood of martyrs of the Coliseum was the Church's reply to the "Quare dereliquisti" of her Crucified Lord. Rome heard it—saw it. And bowing her imperial head she murmured that mighty Credo which she has never since denied.

And men and women have been willing to lay down their lives for virtue's sake. What man will hesitate a moment to give up his life to save his child? What man, with the spirit of a man in him, would not willingly die to save the honor of his mother, or his sister, or his wife? There are things dearer than life, and for which a man will willingly sacrifice all its charms. And from the beginning there have been myriads of men and women in the world who have been most willing to lay down their lives for the Church of God. Catholics have at all times manifested a willingness to prove their Catholic faith by shedding their blood in its defense. And this is the supreme test of its divinity after all. People who are willing to die for their faith, have a faith to die for. People who are willing to die for their Church, have a Church to die for. People who are willing to die for God, have a God to die for. This is a truth plainly admitted by even such an uncompromising Protestant as Dr. Sam Johnson.

But we are not all called to martyrdom. That great grace is not offered us all. One of the most touching telegrams I ever heard read was one received by a priest, at Rome, while I was there the last time. He was an American priest, and his oldest sister was the Superior of a house of Sisters of Charity in China. She had been there many years. She had corresponded with her brother in this country only once a

year, on the anniversary of the day when she left South Carolina for her foreign mission. During the Boxer troubles this priest was very much concerned for the fate of his sister. For weeks and weeks he haunted the telegraph office, spending money like water sending dispatches to the East, seeking some news of the fate of his sister. At last, one bright morning, came a telegram from Tien Tsin. It read, "My dear brother: The Boxers have turned and gone towards the South, and with them has gone also all my hope of martyrdom."

But there is a slow martyrdom of duty, which we are all called upon to undergo. We are solemnly told that we must die for Christ, because he died for us. And this feeling is deep and permeates universal Christendom. Our Savior says, "Greater love than this, no man hath, than to lay down his life for his friend." Our Blessed Lord laid down his life for us when we were his enemies; and we are all called upon to lay down our lives for him, now that he has so proved himself our friend. We must submit willingly to the law of death, which is the mortification of the flesh. St. Paul says, "I die daily." And Our Savior tells us that he has suffered, leaving us an example that we should follow. Our strength and our hope are in his Cross. Our life must be spent following his blood-stained foot-prints up that Calvary, on the summit of which we hope to be crucified. This is vital Christianity, symbolized in the life of Christ. Everyone of us, therefore, must in some way suffer death for Christ. Everyone of us must sacrifice our lives for Christ. Everyone of us must die the death of a martyr for Christ.

I have often been asked the question if it was right to believe that everyone had a fixed day to be born and a fixed day to die on; if it was not a fact that the day of our birth and the day of our death were both determined before hand by God. It is not true; no. The day of our birth is fixed by God; but not the day of our death. That depends largely

upon ourselves. This body is a piece of machinery, and it will last long or short according to the use it is put to. The better care we take of our body the longer it will live. We can cut the thread of our life at once, and die by our own hand. No; the day of our death is not fixed by God, although he knows it. In deciding that we all have a part. We can prolong our lives; we can shorten our lives. And we all do prolong or shorten them according to the way we live.

I said that we should not seek death. Neither should we run away from it. A great many good people who pretend neither to seek death nor to fear it, spend their lives running away from it. There are people who take entirely too much care of their health. That is a fact apparent to all. There are people in our day who do nothing but look after their health. In the spring they are in one part of the world; in summer in another; in autumn in another; and in winter in still another. They seek the four quarters of the world for a healthy climate. They have physicians at their beck and call. They examine their pulse much oftener than they do their conscience. Now this is all wrong. I say, while we must not seek death, we must not run away from it. Every man is obliged to take ordinary care of his health. And the man who takes extraordinary care of his health shows that he is not, to that extent, animated by the spirit of Christ or the spirit of Christian virtue. We should live out our natural lives. We should take ordinary care of our health, leaving then to God the length of our days and the time of our passage hence. This is the dictate of faith.

Faith is a great physician, that faith, the absence of which Our Savior commented on this morning, when the Disciples gave themselves up to unmanly fear, and rushed to him to save them lest they perished. The Catholic chamber of death is lit up by faith. That is why when the priest comes to call upon a Catholic on his death bed, candles are lit. Why are these candles lit? To enable him to see? No; he

can see without them. Those candles are lit to proclaim that the room of the sick man is not a chamber of darkness or death, but a chamber of life and light. And when after death the body is brought to the Church, the bier is surrounded by lights, to show that for the Christian there is no such thing as absolute death. And when the prayers of the Church are pronounced over the remains and the great sacrifice is offered, the altar is resplendent with lights; that the living may see and learn that though the departed is dead, he is not dead forever; that the dead body will be restored to life; that for those remains there is a Resurrection Day; that he who is dead will rise again; that as man or woman, the departed will live out the long day of eternity in the company of God. This, brethren, is the teaching of our faith. This is the attitude of the believing Christian toward death.

(Fifth Sunday after Epiphany.)

GOD'S RULE OVERRULED BY MAN.

"An enemy hath done this." (Matthew 13.)

MANY find it difficult to account for all the evil that is in the world: evil in the physical and evil in the moral order. "The life of man here below is short, and full of miseries." We know little here but suffering. Sickness, want and disappointment attend our footsteps; and the pall of death is spread over us all. The world is full of wickedness. The poor are oppressed and the guilty prosper. The laws of justice are violated on every hand, and defiant guilt stalks unpunished. People ask: is there no God in heaven above or on the earth beneath? If God is the Sovereign Lord of time and eternity, why is his authority thus set at naught by man?

We must remember that God is not the undisputed or sole lord of earth. Man has dominion here. This is "man's day." God rules in this world; but man sometimes overrules. God plants; man supplants. God commands here; man countermands. Wicked man says: "I will not serve," and he has the power to make good his declaration.

Man is a free agent, he is made to the image of God, in that he shares with God his sovereign reason. Reason implies liberty. When God made man and gave him reason he gave him also liberty; because reason without liberty is inconceivable. And because man is a free agent he rules on this earth instead of God. When God introduced Adam into creation he introduced him as the Lord of the Earth, and he made all the animals parade before him and thus acknowledge their subjection to their temporal master. And as Adam was, so are we, masters of our destiny. We govern here; and if there is any evil in the world we, and not God, are its authors. Why has death come upon this earth; why is there such thing as disease in man; why must we suffer the pangs of evil fortune; why must we eat the bread of sorrow and poverty? It is our own fault; if our first parents had not rebelled against God we would not now be sharing the misfortune they brought on themselves. This is man's day; it is not God's day; and we are permitted to do just as we will without any interference from heaven.

But, you will say, why does not God interfere if he is Sovereign Lord of heaven and earth; why can't he compel the rebellious hearts and minds of men to obedience? He can't do that consistently with his own justice; he made men and he gave men certain attributes which he cannot deprive them of without destroying their nature. To invade the privileges of men's liberty is to destroy men; and if God would suspend the domination of man on this earth he would have to wipe out the race. But, you might say, why then did God create men and give them the liberty which they

could so terribly abuse? Why did God send man on this earth knowing beforehand that he would yield to temptation and do evil? The answer is very plain. If God had sent man into this world without free will we would not be men; we might be dogs or goats; we certainly would not be men. And to ask why God created men and gave them a free will which they could abuse is simply to challenge his right to create men at all. When God determined to give to himself the external glory which he was to receive through creation, he decided on the creation of man, and on man possessing an intellect, a reason and a will; for it is only through intelligent, free and untrammeled agents that he could receive this external glory that he coveted. This objection further means that God could not create at all; that, being God, he could not become Creator. But being Creator he made all things for himself, for his own glory; and to that end alone he made man, that through man, a free agent and an intelligent image of himself, he might receive the free homage of the visible universe.

Therefore, all the evil in this world is man's work, not God's work; and if we are shocked and disgusted at the present aspect of human affairs we must blame ourselves and our fellowmen; it is folly and blasphemy to blame God. What has God been doing the while? This world is compared to a field. God is the husbandman. He sows his seed in this field. This field of the world is not the physical world which we can see with our eyes; it is a moral world, the world of human minds and hearts; and God from the beginning has been sowing his good seed in this field. When he placed Adam here he became Adam's tutor, his private preceptor; he walked with Adam through Paradise, he spoke with him, and imparted to him all the wisdom which humanity was capable of receiving; and only when Adam fell, fell from his high estate of freedom regulated by law, did God withdraw from his company. He didn't abandon humanity en-

tirely even then; he kept up a continuous and unbroken communication through the Prophets and through the Patriarchs, and lastly through his Son. The Old and New Testament is the record of God's communications with his creature, man.

What a wonderous book that is, the Bible! Infidelity may assail it, criticism may discredit it; but in spite of infidelity and higher criticism that Bible remains the wonder and the solace of the ages. All peoples have had their sacred books. In the East you have them without number. But read the sacred books of the most cultured people outside the pale of the Mosaic dispensation and what do you find? Philosophy beginning and ending in absurdity, and a theology of myths; a moral code without consistency and without sanction of reason or authority. Compare the Bible with these sacred books of the pagan world. Is there a line from the first chapter of Genesis to the last chapter of the Apocalypse that will not bear the scrutiny of the keenest philosophical enquiry, that will not bear the test of the most exacting and scrupulous modern morality? Is there any line, any sentence from beginning to end that shocks the mind or against which the heart can revolt? That Bible tells us that the world was made by God, and that he is its Creator, and that he made it by his word. And in the end we are all forced to admit that this material world must have come from the creative act of some infinite and omnipotent intelligence. The Old Testament tells us of the fall of Adam and of the terrible results of that fall; and all human experience bears out the statement of this as the only solution of the mystery of evil; and today the heart that seeks God, the heart that would know itself in the light of truth, must study in the books of the Old and New Testament the truths that would save. This Bible is simply miraculous. This Old and New Testament is a whole literature in itself. It is thousands and thousands of years old; but read in the light of modern science and of the highest civilization it becomes more and more luminous, and

we discover the more we read that the light of God's face is reflected from the sacred page.

This is the good seed that God has been planting in the world from the beginning. It is the same seed. It is of the same heavenly origin. But from the beginning man has been over-sowing this field with tares and with cockle. From the beginning men have had their own world view. They have formed to themselves an end and subordinated heaven's dispensation to that end. Men have been trying to get along without God. This earth, this outpost and dependency of God, has been trying to throw off his yoke and to assert its absolute independence of all divine government. We have tried to remove the image of God from men's soul; we have tried to blot out the name of God from the book of nature; we have tried to place ourselves in God's stead and to be very Gods.

What is the purpose of all modern philosophy but to demonstrate that there is no necessity of God, that there is nothing in nature that postulates a God; that matter has in it the promise and potency of all forms of life? This is the pernicious cockle that has been sown in the field of God. Among those who pretend to be God's friends there are found some who poison this fountain of heavenly wisdom. Our Savior tells us that a certain master of a family leased out his vineyard to husbandmen, and that every year he sent his servants to collect the rent, or to receive the fruits. These husbandmen refused year after year to pay the tribute. At last he said, "I will send my son; surely they will reverence my son." The son came and presented the account of his father; but instead of receiving the fruits he had been sent for, he was met by a bloody conspiracy of the husbandmen. They said to themselves, "This is the heir; let us destroy him, and the inheritance will be ours." And they murdered that son.

Among so-called Christian sects there are some today who

pretend to believe in God and to honor his name; but who refuse to believe in the divinity of Jesus Christ. In the fullness of time Our God sent his eternal Son upon this earth, saying to himself: "Surely they will reverence my Son." During the thirty-three years he stayed here he made known to man the whole counsel of God. He said, "I do not come to destroy the law, but to fulfill it." He was the realization of all the types of the Old Testament; he was the reality of which the pages of that ancient book were but the promise. But men have conspired to destroy the divine character of that Son. Since Our Savior appeared in the flesh there has been a conspiracy among some of his professed followers to strip him of his divine heirship and to make him out a simple man. Outside the Catholic Church today you find almost everywhere a disposition to reduce Jesus Christ to the lowly condition of a mortal man. Men refuse to believe in his miracles; they laugh at his predictions; they brush aside the statement of his miraculous and virgin birth; declare him the son of Joseph and Mary. And while they do this they pretend the greatest reverence and affection for his human character. Men who will not reverence him as God bow down in abject homage to everything he says. They boast of being his followers. Oh, how much like Judas are they! They praise him; they pretend to love him; and they betray him with a kiss.

Who today defends the divinity and the plenary inspiration of all the books of the Old Testament? The Catholic Church alone. Who today gives to the world the assurance that every line of the Old Testament is of divine inspiration? The Catholic Church alone. Who teaches today that Jesus Christ is very God; God of God? The Catholic Church alone. Who today teaches that every miracle attributed to Jesus Christ is true, and an attestation to the world by his Father that he is his eternal Son? The Catholic Church alone. Who teaches that Mary was a virgin; and remaining a virgin

brought forth a Son? The Catholic Church alone. Who teaches the doctrine of eternal perdition? Who teaches that Jesus Christ is the judge of the living and of the dead; that on the last day those who are elected to eternal life will go to share with God forevermore the bliss of Paradise, and that those who are reprobate will go to share with the damned the horrors of hell? The Catholic Church alone. This is the seed of the word of God; this is the good seed of God, first planted in this world by God himself, afterwards by the Prophets and the Patriarchs, and last of all by his divine Son, and continued to be planted by the Church through all ages and in all lands.

But God has sown also in the hearts of men good seed. This world has its allurements. While error has some charms for the mind; the pleasures of this world has seductions for our hearts. God has warned us and put us on our guard against these temptations of the world, the flesh and the devil. He has asked us to give him our hearts. "My son, give me thy heart." The one great moral injunction that comes down through the ages in God's revelation is: "Oh, man give me thy heart!" The first commandment of the decalogue is: "I am the Lord thy God; thou shalt have no other Gods but me." When Our Savior came on this earth he repeated that injunction. "You must love God with your whole heart, with your whole mind and all your strength." But the world has been tempting us, has been offering us inducements to abandon the service of God and enter into its service.

The pleasures of the table and the lusts of the flesh are the ready recompense of the world's servants. "Eat, drink and be merry; for tomorrow you die." You have passions; indulge them. Nature gave them; to gratify them is to be strong. Seize the delights of the present; God is far away, and his rewards too are a great way off. To escape the allurements of passion timid souls have buried themselves in the desert and in the cloister. Braver souls have stood their

ground, and in the world have not been of the world. Surrounded by the dangers and temptations of a wicked society they have carried their cross after Christ.

The Church has been watchful; she has never receded from that position taken by her founder. "What will it avail, what good will it do, what profit is there if you gain the whole world and lose your immortal soul?" The Church has been constantly watching over the hearts of men, plucking out the seeds of vice before they grow; seeing that the good seed is not only planted, but that it grows and bears fruit. She does this in her teaching, in her preaching. Above all she does it in the confessional, where she comes down almost on her knees and plucks out the tares that she finds in the individual hearts and consciences of her children. Where, outside of the Catholic Church, is there any interest or concern manifested for what transpires in the heart? Who dares invade the sacred recesses of the heart but the Catholic Church? 'Tis there she does her grandest work, healing, strengthening, purifying. The ever vigilant Church has her books and her periodicals to refute the apostles of Satan. The priests watch the people; the bishops watch the priests; while over all sweeps the eagle eye of Rome's sleepless vigilance.

But who is this enemy who, while men are asleep, goes about sowing the seed of evil? Besides those whom I have mentioned there is one other. In the fortieth psalm David speaks of Our Lord. We are sure of this, because Our Lord himself quoted the fortieth psalm as having reference to himself. In this psalm the Royal Psalmist says: "Enemies have spoken evils of me, and have said 'When will he die, and when will his name perish?'" These are the men of whom I have spoken to you; men who make war against God's sovereignty and who would murder God's incarnate Son. "But," he says, "they have spoken an unjust thing; will he who sleeps never rise more? Is there no judgment? But the man of my peace, the man in whom I trusted; the man who ate bread with me,

he has greatly supplanted me." Who is this man of God's peace in whom Christ trusted, who ate bread with Christ? It is the father of the Christian family. God trusted in him and he confided the children for whom he died to him. He gave into his keeping the immortal souls of the little ones born to him; and he betrayed his trust. The world is led more by example than precept; in the beginning the world was converted more by the example of the Christians than by the preaching of the Apostles. They said: "See what wondrous people these are! How they love one another!" If we were what the first Christians were, the world would rally to the preaching of the Church's ministry as readily and as cheerfully as it did in the first Christian ages.

Why is it that the preaching of the world today is so barren? It is because of the bad example given by Catholics. The world looks at us and says: "In what are they better than the rest of men? Are these Catholics who pretend to be the heirs of God's pure and unsullied word any better than the men that have no faith at all? Are they more honest; are they more truthful; are they more temperate; are they more Christ-like, than the rest of men?" You can answer that question yourselves. But the Church has witnessed so long the bad example of the father in our Christian homes that her heart bleeds with shame and sorrow. She teaches the little children when she prepares them for their First Communion that it is a duty to pray to God night and morning. And after receiving their Lord in the Sacrament of Love these little children, filled with this truth, go back to their homes only to unlearn it. The Church teaches the little children that it is a mortal sin to profane the holy name of God; and the children after their First Communion are determined to avoid all profane swearing. They go back home to unlearn at their father's knee all that the Church has inculcated. The Church tells the little children that it is a mortal sin to stay away from Mass on Sunday and they are thoroughly con-

vinced in the very depths of their little souls that is true. They go back home, and from a Godless father they unlearn all that they have been so carefully taught. And these fathers are not in the least disturbed; they never think that they are emissaries of Satan, enemies of God, damning their children by bad example. They pretend to be Catholics, and hope perhaps to reach heaven. St. Paul says that they profess Christ, but deny him by their acts. And these are the men in whom Christ trusted; men of his peace; men who themselves have made their First Communion; but they have betrayed him; they have greatly "supplanted him" in the hearts of their children.

Now, you say, why is not the Church more severe; why does she not punish these rebellious children who trample on her laws? Why does not she resort to excommunication? She has the same spirit that animated Our Lord. She lets both grow until the day of the harvest; lets these good and bad Catholics live until judgment day. God will judge them. And this has been the spirit of the Church from the beginning. Men have charged her with a spirit of intolerance and have accused her of persecution. The Church is not intolerant. She is not a persecuting Church. While the Church has the same respect for truth that God has, and has the same abhorrence of error and falsehood, she knows men, and she knows that for the sake of the good the weak must be tolerated. This was her spirit in the first ages; it is her spirit today. If the Church had the power tomorrow she would not alter that policy. She has infinite toleration for the errors and sins of men. She tolerates sinful men both outside and inside her pale; and those who would charge her with intolerance and a persecuting spirit do not know her and have not read her history aright. This does not mean that Catholic nations may not quarantine against heresy, as they quarantine against small-pox or yellow fever; or that they may not determine what is pure food for the soul as they deter-

mine what is pure food for the body; that they may not proscribe and punish foreign preachers of heresy as they proscribe and punish quacks. Toleration must be regulated by charity. But, brethren, Our Savior says, "On the day of the harvest I will say to the reapers, 'Gather up the cockle, bind it in bundles and burn it, but the wheat gather ye into my garden.'" Oh, let us try to be God's good wheat. Let us try to charge our minds with the truth of God, the truth that saves. Let us fill our hearts with the love of God. Let us try to put on Jesus Christ and live out his life on this earth, that, on the great day of the great assize, that day when the remorseless reaper, death, comes, we may not be found to be cockle, to be bound up in bundles to be burned in eternal flames; but may be God's blessed wheat that the angels will gather up carefully and lovingly, to be placed forevermore in God's eternal mansions.

(Sixth Sunday after Epiphany.)

PROGRESS THE LAW OF CHRISTIAN LIFE.

"But when it is grown up, it is greater than all the herbs, and becometh a tree." (Matthew 13.)

EVERYTHING in the animal and vegetable world is subject to the law of growth. Everything that has life here passes through three stages: in its origin it leaps from nothing into being; after birth it develops into maturity; after reaching its zenith it begins to decline, and ends in death. Earthly life is somewhat in the nature of a parabola: in the beginning its ascent is gradual, until it reaches its apogee; then it seems to move for awhile almost on a level plane; finally it begins to decline, and then its descent is quite rapid, to death.

Now why should there be this growth? Why did not God in the beginning make this earth large enough to hold all the men and women he intended to create; and why did he not cause all vegetable life to spring forth in its matured fullness, and remain in rigid fixity until the end? Why were not all men created, as Adam was, in full manhood? Why were not all the trees made in their perfection of growth? And why did not all things come and go in one generation? Why did God order that there should be successive generations of men and plants? Why did he ordain that all things of life on this earth should begin with a birth and end with a death? Well, that is God's way. It is the universal law of growth. It demonstrates that everything that is created is subject to change. God alone is immutable.

Man is subject to this law. Like animals and like vegetables, he begins from a plant in the womb; he grows and develops until he reaches the fullness of his manhood; and then he begins to decline, and ends his earthly career in the earth from which he came. It may be said that man is dying from the first moment of his existence. That is, he passes through the successive stages of development; the last change ending in death.

Now the growth and the development of the body do not depend upon man's will. That is a matter determined by God; it has been fixed by the Creator. Our bodies grow without our co-operation. They reach the fullness of the maturity of manhood, and then begin to decay. But the soul of man, being spiritual, does not share in this decay. Man's spirit is not liable to the fate of the body; it is not animal; nor is it vegetable; it is immortal and is to go on living forever. But this soul of man is subject to a development and growth of another sort. We are here to learn; our minds are capable of knowledge, and God has intended that we should use our time in developing them. We do not co-operate with

the growth of our bodies, but we must co-operate with the growth of our minds. God is the teacher; we are the pupils; the teacher cannot do everything; the pupil must co-operate.

Now, the first book which God places before us, is the great book of nature. From its pages we can learn much. We can learn that God is the universal Creator, and, therefore, the Sovereign Lord of heaven and earth. We can learn that we are his creatures and, therefore, owe him everything.

But this book of nature is the A B C book of the souls; the primer that God puts in our hands, from which to learn the first lessons of knowledge. He has supplemented that teaching with his communications through the prophets and through the patriarchs. And the teachings of Christ, those grand lectures given by the greatest professor of the ages, have further enlightened us; so that we now know more about God than the mere fact of his being the Creator of this beautiful universe. In that grand post-graduate course of the gospel, taught by the greatest Teacher of the ages, we listen to the words of God's Eternal Son, "the wisdom of the Father," who came on this earth to teach the world the whole counsel of God. Then, for the first time, was man in a position to learn everything that was knowable about God. Such knowledge is theology, the science of God which treats of God and ourselves and the relations that exist between him and us. All the truths that we can know, are but so many rays of light thrown upon this grand, central truth—God. All knowledge leads to God. All knowledge is like converging rays, whose combined effulgence illustrates the idea of God.

Now not only must we study God with our minds, but we must learn to appreciate him with our hearts. God not only made himself known to us in his character of Creator and Sovereign Lord, but he revealed himself to us as Our Father, and first lover. God could have created this world in the rough; he could have given us this earth without many of the beauties or ornaments that accompany it. He could have

given us his terrestial globe without that starry firmament above us. He might have created the world without clothing it in all the ravishing splendor that we see. Why did God make everything beautiful? Why did God make all things sweet? It was because he would supplement his drama of creation with the great epilogue that all things that he did were done in charity; that all that we see on this earth are but pledges and proofs of his eternal love. Beauty is the epic of love. Sweetness is the seal of love. Therefore, I say, God has from the beginning busied himself teaching man's mind the primordial truth that he is the great First Cause, that he is the beginning and the end of all things; and his heart this further truth, which is but a corollary of the first, that he is infinite beauty and infinite goodness.

Now, you see what the business of man is in this world: to know God; to grow in the knowledge of God, and, knowing him, to pay him the tribute of supreme love. All truths converge in this one great truth, God; all loves flow in and unite themselves in this great love, God.

Our Savior compares this growth with that of a mustard seed. There is something very striking and instructive in the growth of a tree. A tree lives partly in the air, and partly under ground. A tree consists of trunk, branches, and roots. What chiefly attracts the eye in a tree is its branches, its beautiful foliage, its delicious fruit. We give a tree its name from its leaf or from its fruit. We seldom stop to inquire what manner of root the tree has. We do not trouble ourselves to investigate the bark of the tree, or the grain of the wood; much less do we inquire about the roots of the tree.

Now the roots are everything. The roots gather sap; the roots collect nourishment; the roots support the trunk; the roots supply food to the leaves; the roots give both flower and fruit. While everything comes from the roots, the roots are underground and are unseen. The roots do their work unnoticed by man's eye; and when their work is done they never

come to the surface for recognition. They are born in obscurity; they work in obscurity; they die in obscurity. They are born unknown, they work unknown and they die unknown. How beautifully this teaches the character of God's servants. It is not those who make a show in the world; it is not those who appear great in the eyes of men, who are great in the eyes of God. He is the true hero who is willing to be buried; who is willing to work unseen by any eye but that of God; and who is willing to die in that oblivion that attended his career from the beginning. This is the supreme test of all true Christian service: to work for God and not for men. As St. Paul expresses it, "To be buried with Christ in God."

But this mustard seed, buried in the ground, shot forth, grew and became a tree, so that it sheltered the birds of the air. There is something of the divine in all good men. Good men are in a certain sense omnipotent. As we learn to know God, this earth becomes insignificant. As we open our souls to the great truths of eternity, everything here becomes small and trivial. A man who has the faith of God in his mind and the love of God in his heart, walks like an emperor, a world conqueror, and the things that trouble and engage the attention of other men, are to him mere shadows.

When the twelve Apostles came together after Our Lord's ascension into heaven, their eagle glance swept the whole horizon; they divided the earth among themselves; one was to take one quarter of the world, and another another quarter. Every part of the known globe was taken by the twelve Apostles, and before the last of them died, we are assured that the sound of their voices had been heard over the entire earth.

A man filled with the spirit of God goes into a nation, and he converts a whole people as he would a single neophyte. This wondrous expanse of the soul spreads over the entire universe; overshadows all creation, and makes the Christian

apostle like unto God in omnipotence and omniscience. Some one has said, "Let the world look out when God sends a thinker upon the earth." With far greater reason he might have said, "Let the world beware when God sends a saint upon the earth."

People sometimes ask themselves the question, how can they love God with their whole hearts, when there are so many other things here that challenge and deserve their love. They do not stop to think that all good loves, all true loves, all pure loves, are like little streams that lead to and converge and finally lose themselves in the great ocean of God's uncreated love.

Our Savior says that his kingdom which is this knowledge of God of which I speak, is like to the leaven which a woman put into three measures of meal, until all is leavened. What change takes place in the dough, after the leaven is put into it? It receives a new life; a new character; it undergoes a certain process of corruption, which brings on a new physical condition. This is precisely what takes place when the natural man is raised to the supernatural state. We receive a new life. Our Savior calls it a regeneration. He says, "Unless you are born again of water and the Holy Ghost, you cannot enter the kingdom of heaven." It is a new life, because it is a new species of activity. A new motive is given to man. Once man conceives the knowledge of God and feels the touch of God's love, he is willing to do anything and everything, but all things for God. Men do not understand how the Church accomplished the wonders that have illustrated her history in the past; they cannot understand why it is that under the most unfavorable circumstances, she flourishes and grows to-day. It is because they do not understand the tremendous motive power of Christian love. Christians are willing to live, provided they can live for God; they are willing to labor, provided they can labor for God; they are ready to die, if occasion calls for it, if it is to die for God.

Now, brethren, when a mother sees her little infant remaining in the same stage of growth from month to month, she begins to fear that her child is not well. The bare fact that the little one does not grow, is proof to the mother that there is something the matter with the child; and if this condition continues she calls in a physician; because a child that does not grow is not a healthy child, and a child that is congenitally dieseased must die.

Now why do we not grow? We are still mere children in the spiritual life. Why have we, grown men and women, yet the primer, the A-B-C book in our hand? Do we know any more about God than we did twenty years ago? Do we love God any more than we did in our youth? If we do not, then we have been losing our time, and perhaps are sick. This is a school. The world is a school. The Church is a school. We are all pupils. Why is it we make no progress? Why is it that today we do not know any more about God than we did when we were children? Why is it we do not love God any more than we do? It is either because we are stupid or we are lazy. I do not think we are stupid. In order to make progress in the science of the saints we must read; we must study and we must think. Now do we read or do we think? What are we reading? The newspapers; nothing else but the daily newspaper. Now you can read the daily newspaper from now until doomsday, and you will never know anything more about God than you do at present. What are you thinking about? How to make money; how to get along in the world. You can think about money and worldly success until the Angel of Death calls you to judgment and you won't know anything more about heaven than you do now.

If we would make any progress in this science of Christianity, we must read long, we must study deeply, and we must think incessantly. Our Savior upbraided his Apostles when he found that they did not understand the Scriptures, and he said, "Oh, ye dull and slow of understanding"—he

meant, "you blockheads." Now the Church can say to you what Our Savior said to the Apostles—"You, my children, to whom I have been preaching, whom I have been teaching, to whom I have been showing the object lessons of all that is good, and true and beautiful; you know as little today as the day when I gave you your First Communion. You blockheads. Why don't you want to know? Why refuse ye to learn?"

People say, "Well, I am not a priest; I am not a monk; I am not a nun. Why should I try to make these constant advances in Christian perfection?" Now there is great mistake committed here. Priests, and monks, and nuns have no more right to heaven than other people; and there is no way open to priests, and monks, and nuns that is not open to people in the world. These religious have entered into a perfect state. The state of a religious is called a perfect state. Now what does that mean? Does it mean that those who are not religious are in an imperfect state? Does it mean that the religious must serve God perfectly, and all other imperfectly? Nonsense! Nonsense! Christian perfection consists in the observance of the precepts, and not of the counsels. If in the counsels, it is only when the counsels have been made precepts by a vow. God requires perfection in the practice of the precepts; and those outside the cloister are as much bound to Christian perfection as those who are in the cloister. The difference between religious and those who are not religious, is that the religious have accepted certain practices; have adopted certain methods; have chosen certain means to attain the common end. They have chosen absolute poverty, absolute chastity and absolute obedience as a means to attain the end we are all aiming at.

Does that mean that those who are not within the cloister walls are not obliged with their whole minds and all their hearts and all their strength to strive for the common goal? It does not. That is not the view that the Church

teaches. It will illustrate: We are all obliged to love our country. Patriotism is a virtue. If need be we must all be ready to die for our country. Now take the Army: it is composed of men who enlist in the country's service. The soldier is ever at his country's call. He does nothing from morning until night, and from night until morning except what duty commands. He is absolutely under the authority of his superiors and his superiors are absolutely under the authority of the Government. He is there as the sword of the state, to be clasped at any moment, and used in the state's defense. There is no more perfect state of patriotism than that of the enlisted soldier. But is the soldier the only patriot? Is not patriotism to be practiced by those who are not in the Army? The man who loves his country, and his kind; the man who studies to improve the conditions of his fellowmen; the man who is in legislative halls; the man who in court and camp, gives forth the results of his life-long study—study which afterwards becomes embodied in salutary legislation; is not he as much of a patriot as the soldier, who for love of country and fifteen dollars a month wears the country's uniform and marches behind the country's flag? And is that soldier who carries a musket any more of a patriot than the nurse, the Sister of Charity, who without the warrior's trappings kneels down and bandages the limbs of the poor, wounded soldier, and perhaps gives up her life trying to save the life of him who has fallen in defense of his country's flag?

Not only those who, working in the cloister, clothed in the garb of religion, and under the vows of poverty, chastity and obedience, are working in the service of God, but those who are outside the cloister, those who have not run away, who have held their ground, who have stayed in the world and faced the world; who have taken the Cross of Christ and held it upright; who are fighting the good fight and are keeping the faith, they too, deserve recognition. Our

Savior said, "Follow me." He did not leave the world; he went into the world. He lived in the world; he died in and for the world. And when he died he passed over his Cross to his followers; and the bravest of the brave have taken that Cross and followed him. They have lived in the world; they have died in the world, and for the world. Still, the most poetic personification of patriotism is the superb soldier who, clutching the banner of his country, fronts the enemy's ramparts and dies on the field of glory with his face to the foe. So the ideal Christian is he who has run away from the world, abandoned all things and devoted himself to the service of God in poverty, chastity and obedience. But higher still is the state of him who is willing to endanger his own salvation to save the souls of the little ones of Christ; of him who is willing to go into the world and seek the lost sheep, and come back with joy, with that sheep upon his shoulders, his feet bleeding and the thorns of the world fastened in his flesh. We are all called to a common perfection. Our Savior did not mean man only, nor woman only; he didn't mean simply the religious or solely the worldling; he did not mean priest in particular, or layman specially, when he said, "Be ye perfect even as my Heavenly Father is perfect."

Now, brethren, we see the meaning of the two parables in this morning's gospel. They mean that we must make good use of our time. They mean that we must be good students in this school of Christ. That we must learn to know him and to love him, as the catechism says. That signifies that we must grow, as Our Savior "grew, in wisdom, age and grace, before God and men;" it means that we must attain to "the measure of the fullness of the manhood of Christ;" it means that we must, like St. Paul, "throw away the things of childhood." "When I was a child," he says, "I knew as a child; I spoke as a child; I thought as a child. But now that I have become a man, I have put away the things of a child." It is a long time since we were baptized; it is a long time

since we made our First Communion. Let us throw away the things of childhood. Let us learn to be men and women in God. Let us grow in the knowledge and love of God, so that when the time of our passage comes, we, too, may have reached the measure of the fullness of the manhood of Christ.

(Septuagesima Sunday.)

THE DUTY AND PRIVILEGE OF LABOR.

"Go ye also into my vineyard." (Matthew 20.)

GOD is the Great Master. We are all servants in his employ. Some men have accomplished great things in this world; and history is but the record of their deeds. There have been mighty heroes in the past, and their names are handed down in monuments erected by their genius and power. Great achievements have marked the progress of mankind on this earth; great works have been done, requiring not only the wealth of empires, but the combined skill and hands of thousands of men. But what are the greatest achievements of men compared with the work of God? What is man but an atom compared with this great earth? God alone is great, with a greatness that cannot be measured by any unit that Time can supply. What are the works of men compared with the works of God in the universe? And what is the work of God in the universe compared with the wonders of his providence? And what is the work of God in the universe and the wonders of his providence compared with that mighty edifice of his glory, that work which he contemplated when he made creation; that work, the foundation of which he laid when he created the angels; that work which he further prosecuted when he made man, but which will not be completed until the last man dies. That great monu-

ment of God's glory is work for all the ages, and in it all men will find employment from the first man to the last.

In this morning's gospel we are told that the great Householder went out to hire laborers into his vineyard; he went out five different times, and each time he hired new men and sent them into his vineyard. This great householder is God, and these men in the market-place whom he would hire into his vineyard are all men of the world; all the men who have lived on this earth, and all the men who are to live hereafter. He has work for them all; and he would have them do the work for which he made them. God has work for all men, and all men have been made for the work of God. God never called a man into this world without giving him something to do, worthy of the workman and worthy of himself. God has work for every man that was ever made; and to suppose that the Creator would bring any human being into life without providing him with work, would be to impeach the wisdom and the goodness of God. Every man born into life, has not only work to do, but he has a special work to do, which no other man was ever called upon to do, and which if he fails to perform will never be done. This constitutes man's essential dignity. He is an individuality; not only among men, but in the economy of God. He is here for a special decree; sent on a special errand; charged to do a certain work; and if he fails to do it, it shall remain forever undone.

Our Savior speaks of a man who began to build a house, laid the foundation and then abandoned it, saying that "all who went by the way looked and laughed, and said this man began but could not finish." And that work was never finished, because the work that is given to each individual man is a work which he alone can accomplish; and if he fails the failure is irreparable. God expects all men to be workers; he never sent an idler into the world. There is no place in the vineyard of God for an idler. God himself is no idler. He

has been busy from the dawn of eternity. His very existence is action. If we would give him a fitting designation, we must call him a "pure and simple act." He is all act; he is all activity; and if God were to cease to act for a single instant, he would not only cease to be God, but all the things he ever made would instantly return to their original nothing. God is infinite, and pure act.

Man is made to God's image; and in this above all things else he must resemble God—his activity. Man must work. Man must exercise the divine energy he possesses; he must do something if he would be like unto God.

Now this householder told the men whom he hired in the market-place to go into his vineyard and he would pay them what was just. God hires us to do his work. We are here as God's servants; and if we would do our bounden duty, we must serve God and him alone. We are all busy about something. Mary was busy as well as Martha. But there is only one thing about which a man should be always busy; there is only one thing necessary, and that is to serve and love God. We are not here to serve the world; the world is not our master. We are not here to serve the flesh; we are not slaves of the flesh. We are not here to serve the Devil; the Devil has no power over us. We are here, the children of God. He is Our Father, and it is not only our duty but our highest privilege to serve our Father, God.

It would seem to be the highest ambition of men in our day to reach a condition in life when they will not be obliged to work. We all like to shirk work. We all want to be able to live without labor. This is the most suicidal sort of living; this workless existence. God help the man that has nothing to eat; God help the man who has nothing to wear; but God pity that man above all who has nothing to do. There is no man so miserable, so much to be pitied in this world, as the man who has nothing to do. Yet this is the condition to which most men now aspire. This is not the time of rest;

it is the time of labor. We are here now to do something, and to redeem from failure God's purpose in making us. There are two kinds of labor; the labor which is a privilege; and the labor which is a penalty; but both are now necessary. God labors; it is his life; it is his blessedness to labor. The angels labor; it is their joy and happiness to labor. When Adam was placed in the Garden of Eden, he was told that he should labor in that garden, but his labor was to be a joy. And if Adam had not fallen, we, his children, would still have to work, but our work would be our greatest happiness. But because of the fall, a bitter yoke was placed upon our necks; labor became a task. It was changed from being a joy, into a drudgery. God said, "You shall labor; you shall earn your bread by the sweat of your brow." But while this labor which has come down to us is now a work of necessity, and of penalty for the transgression of our first parents, it is, at the same time, a blessing. God injected into that toil a something that was to cheer the poor toiler, and sweeten the labor to which he was condemned.

In this present condition of man, everyone who is willing to work should be allowed to work; and the man who refuses to work should be made to work. Because there is no room on this earth for an idler. It matters not how rich he is, or how high he is; there is no privilege granted a king or a noble, a man of wealth or a pauper, by which he can be permitted to idle away his life on this earth. All must work. The man who wears a crown must work; the man who has amassed a fortune or inherited one, must work. All men must work, or they are out of place on this work-a-day earth.

Now this brings us face to face with the problem that all the ages have had to grapple with, namely, the relation between Capital and Labor. The man who wants to work should be allowed to work; for every man has a right to work. Because God never sent a man into this world without giving him something to do—something for him to do

especially. We have heard of monopolies, and there is a tendency in our time to monopolize all the products of labor. But the most terrible of all monopolies is the monopoly of labor itself. If men could combine to monopolize the light of day, so that we would have to pay to see the sun; if men could monopolize the air we breathe, so we would have to pay for this circumambient atmosphere, we might grumblingly submit. It might possibly not be too tyrannous to bear. But when men step in and say that we must not have work; that we shall not enjoy the privilege of labor; then it is time to cry a halt to the oppression.

And that is what is being done today. Men combine to control the labor market, so that a few men find employment, and the many must go idle. Men now dictate how many men shall follow certain trades; and these trades will dictate how many apprentices shall learn the handicraft—the purpose being to limit skilled labor to a certain privileged few. If there are too many bricklayers, the bricklayer will be underpaid; if there are too many masons, the mason will be underpaid. And in order to secure proper remuneration for the bricklayer and the mason, it is determined that there shall be only a certain number of masons, and if you want a mason's work you must pay the mason his wage. And in order that the number of masons or bricklayers may not become too large, the number of apprentices is limited. This is the greatest tyranny that the world has ever known. This is the greatest monopoly that man has ever had to face—this monstrous monopoly of labor; that monopoly which says to nine thousand young men, "You must be idle, in order that we of the one thousand may have labor properly recompensed." I have no objection to laboring men getting all the wages they can; God bless them. They are welcome to the highest figure their labor can bring. But let no man attempt to add to the Ten Commandments and say to his fellow-man, "Thou shalt not work." That were a crime against every

man's constitutional right; it is a crime against God who placed all men here on this earth with a commission to labor. If there is work for only one thousand bricklayers, and one thousand combine to exact ten dollars a day, it is all very well. But if there are nine thousand other bricklayers, then I say, let those nine thousand come in and let the ten thousand divide the work. "But," you will say, "in that case instead of the one thousand receiving ten dollars a day, ten thousand will receive only one dollar a day." Better a thousand times that these ten thousand bricklayers should receive one dollar a day and work, than that the one thousand should receive ten dollars a day, and nine thousand young men go without work, living on their wits, or by criminal device preying upon society.

I should like to see everybody earn money. But more precious far than money is employment; is something to do; and whenever one man's employment keeps another man idle —then share the employment. A man needs something to wear and something to eat; but more than both, he needs employment, something to do. The man who takes the bread out of the mouth of his fellowman; the man who strips his brother and sends him naked and shivering into the streets, is not half so great a criminal as the man who deprives his fellow-man of employment. Therefore, I say, let wages go up, and maintain wages; but not at the expense of the employment to which every man is entitled. Do not prevent a man from working, even if to give him work you have to lower your day's wage.

In our day we have come to the conclusion that any man who can read and write ought not to labor with his hands. Education seems to be a purchased privilege entitling the possessor to live without labor. Well, I have no objection to education; educate your boys and girls as much as you will. But teach them all the fundamental maxim that if a man is not willing to work, he should be made to work; and if a man

is willing to work, he should have work. Education is not useless. But what we call education is often only a pretense. The time is coming when the man of brains will win in every department of life. The time will come when the farmer will have to know something, when there will be a brute at one end of the plough and a scholar at the other. The time will come when the mechanic will have to be an educated man. The time is near at hand when a man will have to rise above the brute; when all labor will be differentiated, and what belongs to the brute will be given to the brute, and what belongs to the man will be reserved to the man. These matters will all regulate themselves after awhile. We think the trouble between Labor and Capital is of modern origin. Oh, no; it is as old as humanity. Our Savior speaks about the householder, who had hired men at different times of the day; and he tells us that in the evening he had trouble with the men. Those who were hired early in the day found they had received only as much as those hired in the eleventh hour; and they complained because these last had been made equal to them. There is very little difference in laborers, from age to age. The man who labors with his head labors just as hard, and often a great deal harder, than the man who labors with his hands. It is an easy thing to do a day's work for the healthy laboring man; but it is often a hard thing for a scholar to work out a difficult problem. When the laboring man does his task he can go home, eat a hearty dinner and retire to sweet sleep. But the man who lives by his brains often has little appetite, and frequently lacks the power to sleep.

Now I will say in behalf of one class of labor that the opportunities and privileges they claim few will be willing to deny them. I mean those men who live by their physical strength. In this country we have ceased to raise manual laborers. We raise lawyers; we raise politicians; we raise

ministers; we raise teachers; we raise scientists—but we raise no laboring men.

Go down to the ditches in our streets and see the men who are working there. They are all foreigners. You will not find an American in a thousand. Why? Because it would seem that one of the privileges of American citizenship is not to have to labor with pick and shovel. Very well, I have no objection. But if we do not raise laboring men in this country we will have to import them. And when they come and go down into our ditches with their picks and shovels, I say, God bless them, let them have all they can force their employers to pay. I would not object if every man down in a trench received twenty-five dollars a day. If that is a work which nobody else can do, let them charge all they want for it.

But it matters very little after all what we are doing, provided we are doing something. It matters not what we do, so we keep doing. In this life it is of little consequence whether we live by our pen or by our tongue or by our hands, provided we live by our labor, provided we keep occupied, provided we keep on doing.

When we come to consider that we are the children of God, and that we are working for him, then it is of little consequence what the work is, provided it is the work he wants us to do. The man in the trench may be doing just as much for God, and rendering him just as much glory as I in this pulpit, provided that is the work which God wants him to do, and this is the work which God wants me to do, and we both do it for God.

Man is capable of doing something which the brutes cannot do. Man is like God in this that he can do a work which only God can do. Our Savior speaks of his Apostles and says, "You are gods." Think of it; men with minds capable of reaching God; of hearts capable of loving God; of power to accomplish something that will live for eternity. We are

second only to God. Shall we be idle? Shall we spend our time doing nothing? They tell us much about the Panama Canal. The newspapers publish pictures of mighty machinery that has cost fortunes, but has lain idle for years and years, along the line of that proposed waterway. Priceless machines lying idle! And that is one of the considerations that moved this American government to take up this project, not only because it was feasible, but because along the line of this proposed canal lay this costly machinery, unemployed, that it could utilize. Here we have lying along both shores of the stream of Time, men, machines made by God, machines of such delicate workmanship that when God looked upon them the first time he said, "I am well pleased; I am glad that I made man;" machines capable of doing work that only God can do. And it is something to make good men ashamed, and the angels grieve, to see these machines lying on both sides of this great stream of Life, idle, rusting, rotting. What would you think of a machine that could turn out a chronometer every second, without wear to machine or waste of material, that would be allowed to lie idle from year's end to year's end? You would say, why does not this machine work? Why is not this wondrous machine set in motion? Why is it not set up that it may turn out these precious time-pieces that every man may have one? If there was a machine that could every second turn out a loaf of bread, without waste of material, or without wear and tear of the machine, what should you think if men would permit machines like this by the thousand to remain idle? Would not all men say, why should men be allowed to starve, when there are machines idle that are capable of turning out loaves of bread at every turn of the crank? Now what are such machines compared with that splendid piece of mechanism called man? A man that can turn out golden dollars; a machine whose coinage will be received in the exchequer of heaven; a machine that with every breath and pulsation of the human heart is able

to pay a tribute to God, whose price is all but infinite. Why should such a machine remain idle a single moment? What should you say to such a machine remaining idle a whole lifetime? What a pity! What a waste! Man repines at the thought. Angels weep at the sight. God and humanity are afflicted at the spectacle.

Brethren, we have been placed on this earth to work. It is not only our duty, but it is our privilege to work. Let us claim that privilege and exercise it. God has hired us. We are all in his service. Five times on a single day he went into the market-place to hire laborers. We are all baptized. In that baptism we have signed a solemn covenant that we will labor, and labor for God, and labor for God all the days of our life. Our sponsors signed for us, and they pledged that we would serve God with our whole mind, our whole heart, and all our strength. How many times have we thought of that solemn compact? We thought of it when we made our First Communion, perhaps. We thought of it the day we were Confirmed. We thought of it perhaps for the last time when we were prepared for death. There are certain occasions in life when we can almost feel and hear the call of God. There is something inspiring in the First Communion of children; there is something very touching in the nuptial union of two souls that love each other; there is something sublime in the professions of a nun; but the most inspiring sight under heaven is the ordination of a young priest. If there is anything on this earth which suggests and reflects the sanctity of God, it is the young priest on the day of his ordination. These are so many calls addressed to men, inviting them to labor in the vineyard of the Master. They are so many repetitions of that first call which came in our baptism. Brethren, we are all servants of God. We have all been born to work for God, some in a higher and some in a lower capacity; but we are all called upon to work. Let us look upon this labor as the greatest privilege and love it. Ask

not about the compensation; ask not about the character of the employment; it is enough that we work for God, and he will be our all-sufficient reward.

(Sexagesima Sunday.)

WHY IS THE WORLD UNRELIGIOUS?

"The sower went out to sow his seed, and as he sowed some fell by the wayside and the fowls of the air devoured it." (Luke 8.)

ONE of the most perplexing questions that confront us is how to account for some people's seeming indifference to religion. In the Old World the majority of people are baptized and belong to some church. But even among them, there is a lamentable indifference to the practices of religion. In this country the majority of our people are not even baptized, and belong to no church. How account for this condition? Religion is a thing that appeals to the mind and the hearts of men. How is it that these minds and hearts find no attraction in religion? Our Savior explains it in the parable of the sower. He says that the word of God is scattered over the world, broadcast; and some falls on the wayside and is trampled and crushed, and the birds of the air devour it. It does not take root, and of course there is no harvest.

Now in this country we do not oppose religion; we rather approve of it. We recognize a Supreme Being. We would regard as an insult the imputation of infidelity. But while we are willing to admit the existence of a Supreme Being; while we may go so far as to say that there is a Creator; while we are even prepared to declare ourselves Christians, the majority are practically outside of and beyond the influence

of religion. They belong to no church, and they have not passed the portals of baptismal regeneration. How explain this palpable inconsistency?

We are intelligent men. When we admit the existence of a Supreme Being, we must at the same time admit that we are subject to him. God's supremacy means man's subjection. If we are prepared to acknowledge that God is our Creator, and that we are his creatures, we must admit that we bear a relation to him as servant to master. For God must have made us for a purpose; he had an end in view in making us. It becomes the first duty with us, then, to ascertain what was this end that God had in view in making us. And when we shall have discovered what that end was, what that purpose was, then, and not till then, can we square our lives and place ourselves in just relation and order to our Creator.

But while we admit that God as an intelligent being must have had an end in making us men, and placing us upon earth, we care nothing about him and we are indifferent about the purpose he had in view in placing us here. God, as our Creator, has a right to our service. We belong to him, absolutely. He gave us those minds for some purpose. We openly declare we do not care what that purpose was; we will use our mind, not for God but for ourselves. He gave us our heart for a purpose; we say we don't care what the purpose was, we will use our heart as best suits our own fancy. He has given us these bodies of ours for his own purpose; we answer we don't care what his purpose was in giving us these bodies, we will use them as we will. So that behind this position we assume toward God, there is rebellion of mind and of heart. We are perfectly willing to admit that there is a God; but we won't serve him. We are perfectly willing to admit that there is a Creator, but we won't love him. We are perfectly willing to admit our dependence upon,

our subjection to, a Supreme Being; but we will live according to our own whims and fancies, and set aside as of no account, the laws he has given for our guidance.

We think we are paying God a compliment when we recognize his existence. We think we deserve a great deal of credit when we confess there is a Creator, a sovereign Lord of heaven and earth. We Americans acknowledge, what all men acknowledge, what the savage acknowledges as well as the civilized man; what the ignorant acknowledge as well as the educated, that there is a God. And if any man tells you that there is anywhere in this wide world a tribe or a society of human beings, that do not believe in the Supreme Being, don't fear to tell him he is uttering what is not true. I have read of a tribe somewhere down in darkest Africa that had no conception of a Supreme Being; that had absolutely no idea of God. And the writer went to great lengths to demonstrate the absolute absence of all religious sense in the members of that tribe. But he forgot himself, and explained their funeral rites. He told how the living wailed over the remains of their dead. He did not stop to think that in that he gave his whole argument away.

Show me the people who do not grieve for their dear ones gone, and then you can claim you have produced a people who do not believe in God, and who know him not. Why do all men grieve when those near and dear to them die? If death is only a natural development, if it only one of the phases of life, then why should any man grieve in the presence of death? Life has its processes; growth is a process of life. Why do not men grieve when their friends grow? Why do we not grieve when children become men and women? Life is a succession of waking and sleeping hours. Why do we not grieve when a man wakes up in the morning? Why do we not grieve when he falls asleep at night? These are natural processes. And if death is a natural process, why should we grieve at death? But all men at all times have

bewailed their dead. Over the biers of departed ones men have shed the tears of anguish; and one of the pangs which refuse to be comforted, is the pain felt at the loss of friends and relatives in death. There is sense of loss. Friends have not simply passed from one phase of life to another; they are gone. Gone where? They are lost. How lost? The living become separated from the dead. How separated? Every tear that was ever shed over the dead, has been an argument, a clear, crystal argument for immortality. Death separates us from those we love; they go, and we remain. We remain in this world, and they pass to the great beyond. And in the Old Testament that thought is brought forward and Agag says, "O, Death, dost thou so separate us?" Show me the human being, show me a tribe of men, show me a nation, show me a people anywhere, who do not grieve for their dead, and then I shall be willing to admit that there are some people who have no notion of God. Death is the key that unlocks the heavy door that swings out upon its hinges and gives a glimpse of the hereafter.

So we need not claim much credit for our belief in a Supreme Being. We need not think we are entitled to any reward for accepting the dogma of creation. But why do we not accept the consequence of this proposition? Why don't we respect that Supreme Being? Why don't we respect that Creator from whom we came? Why don't we respect him whose handiwork we are? This profound respect is adoration. The supernatural is absolutely discredited. We live as if there were no God above—and as if we had come from ourselves, and not from the Creator, God. This is rebellion, and we are all in a state of insurrection against God. This was the attitude of the devil; the devil rebelled against God in Paradise. It was the attitude of Adam in the Garden of Eden; it is the attitude of all men who have no religion. They rebel against the sovereignty of God. Therefore Our Savior says in this parable, the seed of the

word of God cast among men is crushed, picked up by the devil. He says the devil comes and takes the word out of men's hearts, lest believing they should be saved.

But man is composed of heart as well as mind, and if the mind of man rebels against God, must not the heart at least cleave to him? This heart of ours was given for love; and all love leads to God. How can any man love anything without loving God at the same time? As man was made to know God, and cannot but acknowledge the existence of God, how comes it that the heart of man can refuse to love him? All truth points to God; everything good leads to God. How can we account for the love of a mother for her child, or the loving care of a father for his offspring? How can we account for the affection that friends have for each other? Ask a mother how it is she loves her child? She cannot tell you. She will say, it is because I am a mother, and that is my child. But why should there be that love of the mother for her child? As well ask her why she thinks; as well ask her why she knows the child exists; as well ask her how she knows she is its mother. She finds that love in her soul. She did not put it there. No one put it there but God. The God who first made her a child, then made her a woman, and now makes her a mother, he gave her that mother-love for her child. The mother's love leads straight to God. How account for the presence of that brave love of a father? A father is willing to labor all his life, to sacrifice all his pleasure, to become a very slave for his children. No labor is too severe, no sacrifice too great, no task too heavy and exhausting to satisfy the love of a father for his child. He cannot explain that feeling. He did not put it there; it is the same in every father's heart. The same God that made him a father, gave him a father's love. Among ourselves what a strong bond exists in the affection which we have for each other. What temporal possession can be compared to the love of a friend? We do not know what friendship is, unless

we accept it as a gift of God. It comes to us with the other gifts of our rational nature. And as we owe our reason to God, so we owe him our affections.

All love leads to God. They tell us that sometimes a thousand miles away from the sea you may discover a sea-shell. Account for its presence there if you will, if you can; that shell belongs to the ocean. Put it to your ear and it will murmur of the sea. Take the heart of man, it matters not where you find it, it matters not in what state of social or intellectual development you find it; put your ear near to the throbbing heart of man and you will always find it murmuring of God.

Now how is it that with our mind always pointing to God and our heart always leading to God, men treat God as simply an abstraction? Men live as if there were no God. It is simply because in our thoughts we are rebels to God; in our affections we reject him. Great infidels have all been misanthropes. They live apart like birds of prey. They have no love for friend or foe. The man that will not love God is apt to end by hating everybody. St. Paul complained that the heathens of his time were without affection. But how can we go through life and maintain that attitude? We see that there is suffering on every hand. This is a vale of tears. This world is filled with unhappy people. There are no happy men or women anywhere. If all the tears that have been shed by men of this world were collected and allowed to spread over the world, they would deluge it again. Every child comes into this world with a wail; every man goes out of it with a groan. The life of man on this earth is one of hardship, of crosses, of contradiction and of pain. Now when we see people punished, the first question that suggests itself to our mind is, what is the punishment for? It matters not where, or who is punished, we ask ourselves always the question, why this punishment? Looking around us and viewing these thousands of millions of men on this

earth, all worrying, all grieving, all lamenting, we naturally ask ourselves the question, why all this suffering? Who is being avenged? What angry master is executing his justice upon these culprits? Can any man go through life and not see the evidence of God's justice executed upon men? No. Our reason then tells us that there is a God; our heart tells us that he is a God to be feared; and experience teaches us that all offenses against him must be expiated.

This brings us face to face with the duty of worship. From the beginning of time until the end, men have offered and will offer sacrifice to God: the sacrifice of adoration, which is simply that profound respect which we as creatures owe our Creator; which we as subject beings owe to the Supreme Being. We owe him also the worship of expiation. We must love him above all things. Supreme love is a debt we owe the Supreme Being. We must pay him what we owe him. If we have offended him we must do penance, and make amends for infractions of his divine law. There is good cause for this universal punishment. We have only to ask ourselves how we stand before God, and we will find that we merit his vengeance.

There is within us a law of God as well as a law of expediency. There is a will of God and a will of man striving for the mastery. We find within us a tribunal which simply re-echoes the laws of our sovereign master, God. Conscience keeps repeating evermore to our souls the immutable rules of eternal justice. Conscience tells every man that it is wrong to unnecessarily hurt a child. Anywhere in the world men will condemn the act of hurting a child. It is cruel, it is cowardly, it is inhuman; and no man deserves the name of a man who will take pleasure in hurting a child. It is wrong to deprive a man of his eye-sight; the cruelty that would find gratification in plucking out the eyes of a man, is not human, is diabolical, and the deed will be execrated by every man, no matter by whom done. It is wrong to

make a man labor for you all day, and when evening comes to send him home, tired and hungry, to a hungry family, without paying him his day's wages. These are crimes that call to heaven for vengeance, crimes that all men condemn, no matter by whom committed. This is the law of God, written on our hearts. This is the supreme law against which we men may not offend with impunity. Our conscience accuses us and we all must confess we often transgress this supreme law of God. Therefore, we all owe the duty of sacrifice, the duty of atonement, the duty of the external worship of religion. Now, I ask again, why are there so many in the world who have no religion, for whom the existence of God and the law of God are simply abstractions, and who never utter a prayer? I repeat it; it is because they are rebels to God in their hearts; and they are rebels to God in their daily lives.

But what is to be done? Our Savior says, there is no accounting for this hostile attitude except by assuming that the devil comes and takes the word of God out of the hearts of men, lest believing they be saved. The devil is at work in the world. The devil is propagating a religion of his own among men. Satan has a synagogue in the world, and men are serving Satan instead of God. What can be done? The priests can do very little. The Church requires them to plant, and replant and again replant. That is why we must preach and keep on preaching. Because the seed that is picked up by the birds today, tomorrow may sink into the ground and take root. The ministers of God are sent to remind the people in season and out of season of the great eternal truths. But they can reach only the people who listen to them. Priests can preach only to the members of the Church. How reach those unchurched multitudes outside the Church?

If the Church is to make converts it will be through the people, not through the priests. The priests work on those

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inside the Church, and the people must work on those outside the Church. I cannot recall at this moment a single instance of a person brought into the Church by the priest. All the converts I have known have been brought in by the people—of course indirectly through the priests. But the actual conversions have been made by the people. The people on the outside look at you, my brethren, and ask themselves the question; do these Catholics really believe there is a God? Do these Catholics really believe there is a hereafter; a heaven and a hell? Do these Catholics really believe salvation is the one and only thing necessary? Do they love God above all things? Do these Catholics devote their lives and all they have to his service? Upon the answers your conduct gives to these questions will depend their attitude toward the Catholic Church. On the last day, brethren, many a poor soul, just before plunging into the flames of hell, will say to the God that judged him: "O, if my Catholic neighbor had given me a better example; if my Catholic neighbor had only convinced me that he believed what he professed; that he loved God above all things, as he said he did, I would not be where I am today." There is not one of you who will not hear something like that awful indictment on the last day. Your Protestant neighbors expect something of you. You belong to the royal priesthood, as St. Peter said, and through you the divine word must go out through the world and reach men. Let us be true men, true Christians, true Catholics. Let us follow the dictates of our mind; and if we accept a Supreme Being, let us be subject to him. If our heart tells us that God is the sovereign Good, let us seek him with all our strength. If our conscience tells us that we have been sinners, and that we are debtors to the justice of God, let us use our time to pay our accumulated debts; so that when death comes, we may go before God's throne as redeemed men; upright of mind, pure of heart, and holy of life.

(Quinquagesima Sunday.)

THE MINISTRY OF SUFFERING.

> "For he shall be delivered to the Gentiles; shall be mocked, and scourged and spit upon; and after they have scourged him they shall put him to death and the third day he shall rise again." (Luke 18.)

MANY times during Our Savior's public life he threw out dark hints of an impending personal catastrophe. On this morning he speaks plainly to his Apostles and recapitulates the trials that confronted him. He says that the Son of Man would be betrayed to the Gentiles, would be mocked and scourged and spit upon, and when they had scourged him they would put him to death, and that on the third day he would rise again. St. Luke tells us that the Apostles did not understand him. They could not understand that he, a God-man, could suffer at all, much less die. And he repeats the statement that they did not understand what Our Lord meant. But we now understand. We know how that prophesy was fulfilled to the letter; how and by whom Our Savior was betrayed to the Gentiles; how he was mocked and scourged and spit upon; how he was nailed to a cross, how he died, and upon the third day rose again. But it is not enough to know the fact; we must also try to understand the motive lying behind this voluntary passion and death of Our Lord. Why did he suffer at all? Why was he made to suffer all this anguish? Why did he die at all? And why did he die the ignominious death of the cross? God could have saved mankind in another way. He was master of his own acts and he could have blotted out the debt against humanity without requiring his Eternal Son to die for man. But God decreed that this Eternal Son, become man, should suffer for man and should die for man. It is enough to know that such was the will of God; it was likewise the will of Christ. He suffered voluntarily. He said

himself, "I have the power to lay down my life and I have the power to take it up again."

There was a propriety in Our Savior's suffering and dying for man. If God had simply wiped out the debt that humanity owed, we would be free; but we would be very much like men who have passed through the bankruptcy court; we would be discharged from our obligations, but the debt would not be paid. But Our Savior coming to the assistance of man would bestow upon him a plenteous redemption. Therefore he would not only have the debt blotted out, but he would pay it. Our Savior came down and paid the debt owing to the justice of God, his Father, and he paid it with enormous interest. One drop of the blood of Our Lord would have atoned for all the sins of mankind. He gave his last drop. One pang endured by Our Blessed Lord would have satisfied for the crimes of a hundred worlds—but Our Savior endured all pains that ever human flesh has known. He paid the debt and paid it a thousand times over, because he would not only free us, but would restore us to our lost honor and dignity. Therefore, when Our Savior died on the cross and rose again, mankind owed God nothing more. All the debt was paid and we were not only freed, but untouched by any former obligation. Our Savior loved us, and out of pure love he thus ransomed and restored us.

It was proper also that he should pay this debt by suffering, because it was by indulgence in forbidden pleasure that man had contracted the debt, and it was proper that this debt should be paid in kind. It had been contracted by pleasure, it should be paid in pain.

Our Savior really suffered. Not only were the Apostles dumbfounded at this statement of Our Lord that he should be delivered to the Gentiles and mocked and scourged and spit upon and put to death, but it was a difficult truth for even the early Christians to believe; for one of the first heresies that the church had to combat, was that of Cerdon, who taught

that Our Savior did not suffer at all, but that he only seemed to suffer—that he simply pretended to suffer. And another heresiarch taught that somebody else was substituted for Our Lord, and that it was Nicodemus who was crucified; that it was he who died, and not Our Lord. It was hard for people to believe that the Eternal God, become man, could suffer at all, much less suffer the awful death of crucifixion. But Our Savior did suffer. He had a body like ours with all our bodily powers; and as we suffer he could suffer; and because he could suffer he was made to suffer. It was no theatrical display that he indulged in, in the Garden of Olives the night before he died, when he fell flat upon his face on the ground, the blood oozing from every pore, and he said to his Father, "Father, if it is possible let this chalice pass from me that I may not drink it." He shuddered at the looming up of the awful sacrifice he was called upon to make. He shuddered when he contemplated the ordeal of pain, and nature—poor, weak nature—asked for some mitigation; and Our Savior uttered that prayer of expostulation in his agony.

Even in our day men are loath to believe that Our Savior suffered all that the Scripture tells us he suffered. Yet he suffered more than any man ever suffered before or since; more than all men ever suffered before his time or since; for he suffered all that was ever suffered by men, not in particular, but in general. He suffered in every sense of his body. He suffered in his sight; he was made to behold the awful tragedy which until the end of time shall be recognized as the acme of impiety. He saw with his own eyes thos for whom he died approach him with murderous intent. He saw them scourge him; he saw them spit upon him; he saw them nail him to the cross. He suffered in his hearing. For from the hour he was surrendered by Judas Iscariot until at three o'clock on Good Friday he gave up his soul to his Father, his ears were constantly assailed by oaths and blasphemy. He suffered in his taste; he was hungry and was given nothing

to eat. He was thirsty, and in his last agony he declared that his thirst was consuming him, was burning him up. He said, "I thirst," and they gave him vinegar and gall in a sponge to drink. He was made to suffer in every member of his body. He was made to suffer in his head by the crown of thorns; he was made to suffer in his face by the slaps of the servant of the high priest; he was made to suffer in his body by the spear that opened his side; he was made to suffer in his hands and feet by the nails that pierced them on the cross. He was made to suffer from every condition of man. He was made to suffer from men and from women; he was made to suffer from masters and servants; he was made to suffer from princes and people. He was made to suffer in his friends, who denied him; he was made to suffer in his friends who were true to him; but perhaps the keenest suffering he felt in all his passion was the suffering he felt in his poor mother, who stood at the foot of the cross, and alone shared with him his full agony. Yes, Our Savior suffered. It was no sham. It was no acting of a part. He suffered as no man suffered before or since, and he can say with truth, "Look and see if there be sorrow like unto my sorrow."

But wasn't it enough that Our Savior suffered? Did he not pay the whole debt? Why should we suffer? Why should we be called upon to fast and mortify ourselves? Well, Our Savior has demanded that of us. He says, "If any one would come after me, let him take up his cross and follow me." St. Peter says, "For this you are called; for Christ suffered for us, leaving you an example that you should follow his steps." And St. Paul says, "Those who are of Christ have crucified their flesh with its vices and concupiscences." And Our Lord himself says, "Blessed are they that mourn. Blessed are they that suffer," And again, "You will lament and mourn, but the world shall rejoice." It was hard to believe that Jesus Christ suffered. It would seem more difficult to convince ourselves that we too must suffer. Why

should we men suffer, now that the whole debt is paid? Well, Our Savior loved us too much to take upon himself the whole credit of our redemption. It is kindness, it is love for us, it is respect for us that made him permit us to share in that redemption. He paid enough to ransom ten thousand worlds; and he paid it freely; and all he paid is still to our credit. But he permitted us to add some little infinitesimal part, that we, too, might share in the achievement; that we might have some part in this great redemption. A King who would pay the ransom of a captive prince, empties his royal treasury that the gates of liberty may be opened to his unfortunate friend; but not to put him under too much obligation he permits him to contribute whatever little he may possess to the price of the ransom. So it was with Our Blessed Lord. He permitted us to share in his great work of redemption. He would not do it all; his unselfishness was too divine for that. He loved God as never loved him man before. He paid to God a worship of adoration that God never had received before. But he did not wish to relieve us of the duty of loving. He would have us love, too. He would have our love unite itself with his love, and this united love go to his father as one and inseparable. Our Savior prayed, oh, how long and well he prayed! Whole nights he spent in prayer. When he opened his lips in prayer all heaven was silent. When he addressed his Eternal Father in supplication the nine choirs of angels ceased playing on their harps; all heaven was hushed to hear the prayer that came up from the lips of the God made man. But he would not relieve us of the duty of prayer. He tells us that we, too, must pray; we must pray always; pray without ceasing. Our prayers united with the prayers he offered will pierce the clouds, because of the reverence in which Jesus Christ is held by his Father in heaven. Therefore it is a glorious privilege that we are permitted to unite with our Lord in all his works of worship and expiation. It is not only our duty, made so by him, but it is our highest privilege.

Why do I say it is our privilege? Because it is the seal and proof of love; and Our Savior loved us and we love him. There can be no love between suffering and joy. Joy can love joy and suffering can love suffering; but there can be no love between joy and suffering. Our Savior in his passion suffered; and he suffered through love. And if we would love him we must also suffer with him. It makes small difference that he died nineteen centuries ago. God is the same "yesterday, today and forever." Our Savior died for each one of us; and his death is to us as recent as if it occurred only yesterday. He went through the terrible ordeal; and he turns and asks us to come and follow him. He says, "Do not be afraid; I have conquered death." He has passed through the thick of the battle. He has plunged into that sea of bitterness and swum to the opposite shore; and now, turning, he bids us come, saying, "I have overcome the world." If we love him, if we would be with him in time and in eternity, we must not be afraid of suffering. We must accept it willingly and joyfully; because it unites us to him.

There is something very singular in love. A man loves his child. What man seeing his child shivering in the cold this stormy morning, and unable to reach him, would stand looking at him comfortably folded in wraps and furs? No father could bear to be warmly clad seeing his child perishing in the cold. If he could not reach his child, he would throw those furs from him; he would stand naked as his child in the wintry blasts; and if his child should die he would die with his child, and as his child. Tell him to save his life. Tell him to keep on those warm clothes. Tell him it is enough that one should die. No; no man with the instinct of a father would consent to live wrapped in warm garments, and see his child perish in the cold. So we, brethren, loving Our Blessed Lord, seeing him suffer, seeing him betrayed, mocked, scourged and spit upon, seeing him put to death, we refuse all comfort ourselves. We will not accept any comfort that

is not his likewise. If the world has mockery for him, it can mock us too; if the world spits upon him it can spit upon us; if the world puts him to death it can put us to death; and dying with him we fondly hope to rise with him; it is union with him and love for him that is the sustenance and support of all our endeavors.

But it is just and right also that we should suffer. It is not merely a sentiment; it is a condition requisite. God would be loved by us. He would be loved by us supremely. He would be loved alone. We think we love God. He will put us to the test. When Our Savior required that triple oath from Peter, before he made him head of his Church, he asked him if he loved him. "Peter, lovest thou me"; and Peter answered, "Yea, Lord, I love thee." Our Lord was not satisfied with that ready reply. He said a second time: "Peter, lovest thou me?" And Peter again said, "Lord, I love thee." Then Our Lord said, "Peter lovest thou me more than these?" And then Peter, wounded in his love, said, "Lord, thou knowest all things, thou knowest that I love thee." Our Savior was jealous of "These things." And what are "These things?" They are the things that the Church would have us throw away for Christ's sake, during Lent. We do not know how much we love our appetite until we try to mortify it. A man thinks he is master of all his propensities. He will say, "I can eat or leave it aside; I can drink or abstain." But let him put himself to the test; and oh, how hard he finds it to fast; how difficult he finds it to abstain. A man thinks he can look with indifference upon the opinion of his fellowmen; believes that he is not at all the slave of vanity. But let some one speak ill of him; let some slighting remark come to his ear; let him be wounded in his reputation and you will see the indignation that seizes him; the rage that mounts to his face. He is ready to be avenged of him who would dare to impugn his integrity. A man will say, "I care nothing for money; I like to have money

simply to pay my debts and maintain my family; but I do not love money." Let some misfortune come and sweep away all he has, and his whole nature is at once in a state of rebellion; he can with difficulty restrain his rage against God and man. He did not know until then that there were such anti-Christs lurking in his heart. These demons are rivals of Jesus Christ, and dispute with him the love of our hearts. Our Savior was betrayed, he was mocked, he was scourged, he was spit upon; they put him to death. And if we would be his true lovers, we must be able to endure all this suffering for his dear sake. We must be able to endure the mockery of the world, the scorn and scoffing of mankind. We must be ready to endure the buffetings of fate. We must be ready to endure death at the hands of the world, and in that way only we may show that we are true disciples of Christ, that we can walk in his steps and follow him, bearing our cross. This is the supreme test that Our Savior puts to all those who would follow him. When the mother of the two sons of Zebedee asked that these might be placed one at his right hand and the other at his left, he asked, "Can you drink the chalice that I am about to drink?"

Now, brethren, we not only should suffer because Christ suffered, but we should love suffering. And it is enough for us that Our Savior loved it. It is enough that suffering makes us like him; for if there is one thing that love aspires to above everything else, it is to be like the thing it loves. There is great wisdom in the old adages; and we are told that, "like loves like," and "misery loves company." Suffering makes us like Christ; and if suffering makes us like him, every lover of Christ should love suffering. It is the supreme tribute of love, that is paid by imitation. How natural is it for us to copy the tastes and manners and expressions of the person we admire! How we try to associate ourselves with everything that he is, or knows, or feels! And if the love of God is the highest of all loves, it should make us try to

associate ourselves supremely with Our Blessed Savior in everything that he has known, or felt, or suffered. This explains not only the practice of mortification in the Church, but also the love with which all Catholics practice self-denial. This is quite manifest in the evident joy with which Catholics enter into the observance of the Lenten fast. It is, in some respects, perhaps, the happiest event of the year. This spirit manifests itself in devotions, having for their object the honoring of the passion and death of Our Lord, especially in devotion of the Way of the Cross. There is no devotion in the whole Church that so appeals to the Catholic heart as that devotion of the Stations. If we cannot suffer all Our Savior suffered, we can at least sympathize with him. And in associating ourselves with his agony we become, in a certain sense, participators in his pains.

It is, therefore, brethren, with an eye to our duty that the Church selects this gospel at the threshold of Lent. During these forty days let us try to offer ourselves some violence. Let us try to mortify our senses. Let us prove by personal sacrifice that we sympathize with our suffering Savior. Let us try to draw nearer and nearer to him; to cast our lot absolutely with his, so that in life and death we may be united with him, and in eternity enjoy with him that exaltation which his sufferings won.

(First Sunday in Lent.)

TEMPTATIONS; OUR LORD TEACHES US HOW TO WITHSTAND THEM.

"Thou hast chosen the Lord this day to be thy God, and to walk in His ways." (Deuteronomy 26, 17.)

THESE words, taken from the 26th chapter of Deuteronomy, express the decision that every soul is expected to make when it arrives at the use of reason. Man is part angel and part brute. In common with the angels, he has a

rational spirit and a noble aspiration. In common with the brute, he has lustful instincts and passions. Man has two natures, and it is peculiar to these natures that they are evermore in conflict, one with the other. Man is the only creature who knows no peace. The only condition of his peace is, that one nature should be master and the other servant. But the tenure of supremacy is not assured. There is always going on this domestic warfare; and the servant of today ofttimes becomes the master tomorrow; and the master of today, the servant tomorrow.

In our present fallen state it is not natural for us to be virtuous. We can become so only by offering violence to ourselves. The mastery of the spirit is won by violence; and the subjection of the flesh is always a forced subjection.

St. Paul in many places describes this domestic warfare. Twice in his epistle to the Romans he complains that he finds a law in his members that wars against the law of the spirit. And he confesses that he does not do the good that he wishes; but, on the contrary, does the evil that he hates. "I chastise my body, and bring it into subjection." And in his epistle to the Galatians he says, that the spirit and the flesh are opposed, one to the other.

Our Savior tells us we cannot serve two masters. Therefore, in the very beginning of our life it is necessary that we make a choice; either to serve God, or to serve God's enemy; either to live according to the law of the spirit, or to follow the lusts of the flesh. We must make the choice, because it is not natural for a man to pursue virtue in his fallen state, and every human act must be the result of deliberation. These conflicts within the soul are called temptations. They are attempts to wrest the citadel of the soul from the keeping of our better selves. They are attempts to overthrow the reign of God in our souls. They are attempts to tamper with our allegiance to the God whom we have chosen, and in whose ways we would walk. And this warfare goes on while life

lasts. The man who has no temptations has no virtue. And Job tells us that the life of a man on earth is a warfare.

In this morning's gospel Our Savior illustrates this condition of human life, and gives us the means whereby we may attain victory. He consented to be tempted himself. He was led into the desert by the spirit, to be tempted by the Devil. He had not eaten for forty days, and was hungry; and the Devil first approached him with a suggestion prompted by pity. Taking compassion upon his hunger he bade him exercise his divine power and convert the stones that lay about into bread that he might eat. One of the most insidious temptations of the Devil is an apparent concern for our health and well-being. We must not kill the body. We must not destroy human nature. We must sanctify, not destroy it. We must not practice mortification to the extent of undermining our health. We must not trample upon the legitimate claims of nature.

St. Paul says: "I chastise my body and bring it into subjection;" he does not say, "I kill my body and destroy it." While we are permitted the legitimate use of our appetites, we are forbidden to abuse them. There is one great mistake that sinners make. By that peculiar arrangement of our dual nature, whereby the spirit shares in the pleasures of the body, and the body shares in the pleasures of the spirit, we are tempted to multiply the pleasures of the body, that we may thereby multiply our spiritual pleasures through participation. It is lawful to minister to the appetites of the flesh; provided, however, that we have a higher motive than mere animal gratification. But having such higher motive, we are permitted to minister to the gratification of the senses. It is not sinful to enjoy a beautiful landscape. It is not sinful to enjoy the savory dishes. It is not sinful to enjoy the pleasures of association. But the mistake sinners make is in over-taxing nature. Because they find that a little food affords pleasure to their animal nature, they crowd the

stomach, thinking that by adding food they can continue to increase the pleasure, not stopping to think that nature has her limitations. The man who can enjoy a dainty dish brings on disgust when he overtaxes his stomach with excess of food. The Romans were very fond of rare and costly viands, and they indulged their appetites to such excess that at their banquet halls there was always what was called a vomitorium —a place where guests went to vomit up what had been eaten, and then they would return to the table, to eat again. It is disgusting, but that was the custom in Rome. The drunkard does the same thing as regards liquor. He finds that one drink produces a pleasurable feeling. He is not satisfied with that pleasure, but takes a second, and a third, and soon nature refuses to be further gratified, and rejects the drink. But he keeps on forcing liquor upon the poor brute, until its health breaks down, and instead of pleasure it finds only disgust. Temperance is one of the cardinal virtues, and temperance is a condition not only of health, but of happiness.

Our Savior answers the Devil, telling him, "Not alone by bread does man live, but by every word that cometh from the mouth of God." Man needs bread. It is lawful to eat. But not by bread alone does man live. He has another and a higher appetite which can be satisfied only by a heavenly food, which is the word of God. Man's higher nature lives by every word that cometh from the mouth of God. The spirit has its pleasures, that for intensity and endurance vastly transcend the pleasures of the flesh. They are enjoyments which are furnished by communion with God and heavenly things, and such enjoyment the world cannot give nor take away.

When the Devil failed in his first attempt, he tried again. He took Our Savior up into the temple, and placed him upon the pinnacle of the temple and told him to cast himself down; for it is written, "In his hands he shall bear thee up, lest perhaps thou cast thy foot against a stone." This is, perhaps,

the most successful of all the ruses practiced by the enemy—this temptation to presume on the mercy of God. There are really few people who do not hope to be saved. There are few people who have not some lingering expectation to be one day happy with God in heaven. The number of those who deliberately go to Hell is small. The number of those who hate God is small. But the great, broad way, that leads to destruction is crowded with people who are buoyed up by a presumption on the mercy of God. They are not living right lives; they are walking in the ways of sin; they are transgressing all God's commandments; but still hoping against hope they fain would believe that some day, some how, a change will take place which will lead them out of their present state and plant them on the other way that leadeth to life. How or when, they trouble themselves not to inquire. The world is full of these people. Outside of the Church how many have a vague feeling that they would like to enter and become Catholics; they put it off. The occasion has not presented itself, and in the end they never become Catholics. How many in the Church have formed a deliberate purpose of some day turning over a new leaf, and living as Catholics should live. They do not attend Mass now, but it will not be always so. They do not go to confession now, but it will not be always so. They do not avoid sin now, but it will not be always so. God gave us time to serve him; he declares he never gave man time to sin. Therefore, using the gifts of God against him, they merit to be cast away. And the vast majority of those who put off the day of their conversion are overtaken by death, and the opportunity they sought is not vouchsafed them. There are others who are kept away from religion by human respect. That is not so much the case in this country, I am glad to say, because here a man's religion never stands in his way. If a man is a Catholic, the world respects him for being a good Catholic. If a man makes profession of religion, the world expects him to be what he pro-

fesses to be. And no man in this country suffers any social or commercial disparagement by being true to his religious convictions. But it is not so in the Old World. Religion in Europe is too often a partisan. It is the badge of a political party. And men practicing their religion make profession of some political allegiance. And this keeps millions of well meaning Catholic young men from the practice of their religion. They would stand well with their fellows. They are willing to run the terrible risk of losing their souls, because trusting to their early training, they think that some way God will in the end hold them up in His arms, and prevent them from being lost and cast against the rock of perdition. Our Savior answers this temptation by telling the Devil, "Thou shalt not tempt the Lord thy God." God is good, but do not tempt him. God gives us time for repentance, but he never promised us time for sin.

The third temptation is, in the majority of cases, the most disastrous of all. The Devil took Our Lord up into a high mountain and showed him all the kingdoms of the world and the glory thereof and said to him, "All these will I give thee, if falling down thou wilt adore me." Here are the two great camps: the camp of God and the camp of the world, waging incessant warfare, one against the other. God hates the world, and the world stubbornly ignores God. Our Savior prayed for his enemies, prayed for all sinners, prayed for his crucifiers, but he declared he would not pray for the world. Worldly minded men are willing to barter their souls for worldly success. In the past what did not men do against God and his Church, for power? Why did the Roman government persecute the Church? Because Rome feared the power of the Church. Why did Herod persecute Our Lord? Because he feared the rivalry of our Our Lord; he feared a rival king. And when Rome saw this infant church rising and growing into gigantic proportions, she took alarm, and drawing the sword deluged the Empire in the blood of the Christians.

Why? Because she feared for the permanence of her power. "A rival has made his appearance," said Herod, "and I shall be driven from my throne." "A rival has appeared in the Western horizon," said Rome, "and my temples shall disappear from the seven hills of the Eternal City." And of the devastations that succeeded those great Roman persecutions, it can be said that they all sought worldly power by destroying the power of the Church. They strove to build the edifice of their earthly grandeur on the ruins of religion. And during the Sixteenth Century what awful profanation was committed all over Europe by men brought up in the Church, but who deliberately sold the birthright of their faith for a mess of sacrilegious pottage. Therefore they destroyed the Church; they leveled the sanctuaries; they rifled the shrines; they pillaged the homes of the dead, and offered in the public market, for a price, the properties consecrated by the dead to religion.

But in our day power is not so much in armies and fleets. It is in the possession of money. Money is power, and money can purchase earthly glory. How many men are willing to sell their souls for money? How many have given up their religion for money? How many have turned their backs on God for money? And among these perhaps the greatest sinners are women. Women in our day have perhaps in a greater number of cases than men deliberately sacrificed their souls for the attainment of prominence in the world. With them usually the lever they seek is a man. A man will secure them position. A man will secure them power, and for a man they will deliberately sell their souls. It is happening every day—Catholics leaving their Church, for a man; Catholics actually joining another Church, for a man; Catholics deliberately giving heaven and God for a man. Our Savior's answer to this temptation was, "Begone, Satan, the Lord thy God must thou adore, and Him only shalt thou serve." The Devil is honest now for the first time. In the first temptation he comes as a friend. In the second temp-

tation he comes as a counselor. In the third temptation he casts aside all disguise, removes the mask, and makes the bold proposition that he will bestow the power and grandeur of the world, on condition that the recipient adore him on bended knee. Yes, men are willing to adore Lucifer; to worship the Devil. Men are willing to cast their lot with the wicked one, provided they can succeed in the world. Our Savior's answer to this temptation is prompt and emphatic—"Begone, Satan." We must not dally with temptation. We must not evermore weigh pros and cons. There ought to be a time when we make up our minds once and forever and stand by that decision.

"Thou hast this day chosen the Lord for thy God to walk in his ways." On the day of your baptism you chose the Lord to be your God. Every time you go to Holy Communion you choose Jesus Christ to be your Lord. Stand by this oft repeated declaration. Stand faithfully to your colors. Stand in the army of the Lord and never think of desertion. Be true to the cause of God. That cause was fought in Paradise, when the archangel Michael raised the standard upon which was written, "Who is like unto God?" That battle was fought over again in the earthly Paradise when, single-handed, Adam and the Devil fought it out. That battle was fought again when our Savior on Calvary gave up his soul to the hands of his Father—"Into thy hands, oh, Lord, I commend my spirit." And that battle is being waged every day within ourselves, and should have a like end.

True to our oft repeated vow, let us be ever ready to answer the suggestions of the Devil with that prompt reply, "Begone, Satan." When tempted to gluttony; when tempted to lust; when tempted to worldly ambition, say at once, without reasoning, without parley, "Begone, Satan; the Lord, my God, I will adore, and him only will I serve. I have made up my mind to save my soul; I will walk in the way of God's commandments. I have chosen him in life, and I hope to possess him in eternity."

(Second Sunday in Lent.)

THE TRANSFIGURATION ON THE MOUNTAIN.

"And his face did shine as the sun, and his garments became white as snow." (St. Matthew 17, 2.)

WHEN Our Savior fronted the awful ordeal of his passion, he seemed to be seized with some strange anxiety. It was not so much fear for himself, as it was fear for us. He feared that we would overlook the great truth that he was the Son of God. If he was not God, he could not redeem man by his death; and if he was not man, he could not die. Therefore, it was necessary that his followers should grasp the great, basic truth of all Christianity, that is, Jesus Christ, was a God-man. He was going to give them ample proof that he was man. He was going up to Jerusalem, where he would be mocked and scourged and spit upon, and where they would put him to death. He would show that he was man, by suffering as a man; by submitting to wrong and injustice, as a man; by laying down his life, as a man. But he wished us to understand that he had the power to lay down his life, and the power to take it up again. And that we might not be left to this simple assurance, he took with him three of his Apostles to the mountain and was transfigured before them. He allowed them to see with their own eyes what he really was; he permitted the divinity to break through the frail integument of flesh, and shine forth in all its uncreated glory—"His face shone as the sun, and his garments became white as snow. And there appeared Moses and Elias; and a cloud overshadowed them; and a voice from the cloud said, 'This is my beloved Son, in whom I am well pleased; hear ye him.'" He was going to his awful sacrifice, and he wanted the world to see him in his glory, before he went down to death. As a valiant sea captain, when the battle is lost, puts on his best uniform, decorates himself with all his titles and honors, and goes down with the ship, so Our Blessed Lord, facing death,

would clothe himself with all his titles and with all his uncreated glory. On this morning of transfiguration he appears with Moses and Elias at his side, to show the world that he is the fulfillment of prophecy; it was he whose coming Moses announced; for whose coming the Mosaic dispensation was only a preparation; it was he whom the prophets proclaimed, and who was the desired of the everlasting hills. The ancient dispensation was but a shadow, and that shadow was cast upon that mountain, and with that shadow as a background stood forth the transfigured Christ. And there appeared also a cloud, and from that cloud came the voice of the Eternal Father, acknowledging his son; making a formal sacrifice of his son; giving his son to the world, and bidding men hear him. And there, as representatives of the new law, were Peter and James and John; Peter, who represented the faith of Christianity; John, who represented the everlasting and uncreated love of God; James, who represented the practice and the ascetic side of Christianity.

And what does this group teach us? That our Lord is the center of all truth; that he is the great centre in which all truth and all mystery is focused; that he is what he proclaims himself to be—the fulfillment of the law and the prophets. There is only one God. There is only one Truth. The truth spoken by the prophets is not different from the truth spoken by Jesus Christ. The law of God proclaimed in the Old Testament does not differ from the law of God contained in the New Testament. We have in all revelations of God, but one character of dispensation; it is truth; it is justice.

Men are at the present time much busied in investigating the Old Testament. They would try to ascertain whence the books of the Old Testament came; who were their authors; and what is the character of their contents. But one thing is quite apparent to anyone who reads the Old Testament, and that is, that however different the books may

be in matter and in scope; however different the times in which those books appeared; there is but one morality pervading them all; there is but one philosophy pervading them all; there is but one truth pervading them all. And that morality, that philosophy, that truth, will stand the test of all modern investigation. They are a group of books that wonderfully blend into one another, and show forth, if not a common authorship, a common origin in God. And that is what the Church means by proclaiming their inspiration. And that is the significance of the presence of Moses and Elias on the mountain this morning. Our Lord is the last of the prophets, in whom all prophecy is fulfilled.

Peter is on the mountain with John and James, because Peter is among the Apostles recognized as the representative of the faith of the Church. Peter received his faith at first hand. Peter declares that he saw with his own eyes, on the holy mountain, the glory of God; and that he heard with his own ears those words coming down from the splendid glory, "This is my beloved Son, in whom I am well pleased."

And James was there, who represents the moral practice of the Church; James, whose life was so holy that he was permitted, though a Christian bishop, to enter the holy of holies in the Temple. He was there and received that ascetic life from the sacred heart of the transfigured Christ. He never left Jerusalem; he lived and died in the shadow of that mountain, and realized in his holy life what it was to be as white as snow.

And John was there, that he might bear witness that it is the same God who from the beginning ruled and governed the universe, who is still the sovereign Lord of heaven and earth. And that this God who in the past appeared in divers forms, under divers dispositions, and, apparently, with divers policies, is the same God and Father of all; that, while his words may have been different at different times, while his acts may have appeared prompted by different motives at

different times, he was always the same loving Father, and his heart was ever the same.

Therefore, brethren, looking at this wonderful picture we learn that the truth that we believe is the truth revealed from the beginning; that the love we have for God is the love that animated all pious hearts from the beginning; that the God whom we adore is the God who ruled the universe from the beginning; that the practice of holiness in which we are engaged is the same that has received the sanction of God from the beginning; that we are in the center of all truth; that we are face to face with the great realities of religion; that we have direct communication with God; that we hear him and see him through the ears and eyes of these three chosen Apostles. This is a happy reflection. Scientists yearn for some communication with the distant spheres; they have adopted plans by which to signal the planet Mars; and they still think there will some day be an answer to their manifestations. Oh, how happy it is to think that after all we have seen God; we have seen him; we have seen him through the eyes of Peter, of James and of John. And if they have told us the truth, we believe it; they themselves believed the truths which they sealed with their blood. Among those truths stands out transcendent that one recorded in this morning's gospel, that they saw Christ in his glory on the holy mountain, that his face did shine as the sun, and his garments became white as snow; and from out the heavens came forth the voice of the Eternal Father, saying, "This is my beloved Son, in whom I am pleased; hear ye him."

And, brethren, this transfigured Christ is the realization of all our hopes; the culmination of our Christian aspirations. St. John, who saw the transfigured Christ this morning, tells us that when he shall appear we shall be like unto him. The growth of Christian holiness is a growth in faith and in sanctity. The Catholic Church differs from all others in requiring that her children shall worship God with their

minds; they must believe; and in order to believe they must know. Therefore, she has taken it upon herself to teach her children. She has accepted the task from her Master to go unto the whole world and preach the gospel to every nation and teach every creature. That is the first injunction placed upon her by Our Blessed Lord, her founder, and she has been fulfilling that duty from the beginning until now. She has been teaching in season and out of season, everywhere, and to all men, the same gospel that she received from him, and she will continue that blessed work until the end of time. She has her dogmas, and they are unchangeable. She teaches, but always adds, "So saith Christ."

Oh, it does make a great difference whether a man thinks rightly of God or not! It does make a great difference whether a man thinks truly of God or not! God is truth; and if he would be worshiped aright, he must be worshiped in spirit and in truth; and a man who does not worship God with the truth of God, does not worship him aright. Men will tell you it matters not what you believe, provided you act right; it matters not what faith a man has, provided his practice is correct. Why should men live right? Why should man care what practices he pursued, if there is not a God to be honored by right living? And if this tribute is to God, it must be to a personal God, and must be a personal tribute; and to be a personal tribute to a personal God we must know him. Therefore, the first condition of all Christian living is to know God; not to comprehend him, but to know him.

And what shall we know of him? What he has revealed of himself; what he has revealed of himself to the prophets; what he has revealed of himself through his Son and through his Church. For in listening to Christ, and listening to his Church, we listen to the voice of God, who says, "This is my beloved Son, in whom I am well pleased; hear ye him." Others will tell you it matters not what you believe, provided you believe. You may believe that Christ is God, or that he

is not God; but believe. You may believe that Christ had an earthly father, or had not an earthly father; but believe. You may believe that Christ rose from the dead, or did not rise from the dead; but believe. You may believe that Christ wrought miracles, or did not work them; but believe. Is this not what St. Paul says of the Gentiles, that "they walk in the vanity of their minds"?

Therefore it is, that we are expected to study the attributes of God; to acquaint ourselves with the dispositions of God. Progress in this knowledge of God, is progress in Christian perfection. For no one can know God and live an immoral life. As St. Paul says in this morning's epistle, that the Gentiles were unclean, because they knew not God; so is it true that a knowledge of God begets moral cleanliness in those who believe in him. Therefore, you see that not only did Our Savior's face shine as the sun, being a reflection of God's uncreated light, but his garments became white as snow. And the relation between whiteness and purity of individual conduct, and the certainty and fixity of divine faith, has always been of the most intimate character.

The Church has no special mission to teach the moral virtues—the so-called natural virtues. But she has a mission to preach Faith, Hope and Charity, the divine virtues. And this trinity of virtues lifts the nature of man above its present state, supernaturalizes it, divinizes it, makes it like unto God, so that it takes on the splendor and beauty of that truth which comes down from God in revelation.

This mystery, then, has for us this comfort, that we get a glimpse of the uncreated glory of God; that we obtain the assurance that the word of Christ is the word of God; that the words spoken by Christ were the words spoken in the first revelation made by God to man. We have the further assurance that in listening to Christ we are listening to God. And when that same Christ sent his Apostles unto the world, telling the world that in hearing them they should hear him,

we have the further assurance that in obeying the voice of the Church we are obeying Jesus Christ, and in obeying Jesus Christ we are obeying his Father in heaven.

Therefore, brethren, our hearts should be full of gladness today. We have, thank God, the true faith. We have the truth as it is in God. We have truth as it is in Christ. We have the truth as it is in his Church, which speaks for him and by his authority. We have the truth that was sealed by the blood of Christ on Calvary, and sealed by the blood of countless martyrs afterwards. We have the truth as solid as the eternal hills; as unshaken as on the morning of transfiguration; the truth of God as revealed in Christ.

All that remains, brethren, is for us to obey the injunction of God, "This is my beloved Son; hear ye him." Let us hearken to the command of God, through Christ. Let us obey the precepts of the Church. Let us live holy, Catholic lives. Let our conduct be in keeping with our faith. Let our morals shine forth beautiful as our faith is pure, so that when he comes he may find us transformed into the perfect image of himself; that passing from glory to glory, we may finally approach the uncreated glory of God, manifested in Christ; that we may one day realize what it is to be children of God, co-heirs with Christ in heaven, and enjoy the happy privilege described by the prophet when he said, "They shall be all taught God."

The priest baptizes, it is Christ that baptizes. The bishop teaches, it is Christ that teaches. The Pope decides, it is Christ that decides. They who hear the Church, hear Christ; she is of God, not of man; her truth is the truth that saves, the truth that shall make us free.

I have spoken of the transfiguration of Our Lord. St. John says that when he shall appear we shall be like unto him. Let me now describe our individual transfiguration in the language of St. Paul in his First Epistle to the Corinthians: "Behold I will tell you a mystery: we shall all indeed

rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immorality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O, Death, where is thy victory? O, Death, where is thy sting?" Dearly beloved brethren, God grant that we all may be of those so changed on that great day.

(Third Sunday in Lent.)

THE PRACTICE OF PRAYER IN THE CHURCH.

"At that time Jesus was casting out a devil and the same was dumb." (Luke 11, 14.)

OUR Lord today cast out a dumb devil. We are not so well acquainted with this taciturn sable majesty as we are with his garrulous brother. The talking Devil is the one that annoys the modern world most. He was turned loose in the sixteenth century, when every man and woman leaving the Catholic Church felt a call to be a preacher of a new gospel. The Synagogue was a type of the Church; but the Tower of Babel was the type of Protestantism. When Bedlam broke loose at the time of the great dispersion all that it was necessary to do to quell the din of discordant tongues was to make them mutually unintelligible. But at the building of this second Babel, this confusion of tongues was no check to the riot of speech; for there were no listeners, and those who talked never stopped to consider what they said. After four hundred years we perceive a slight intermission of the vocal frenzy and the still, small voice of reason can be heard by those who give close ear. The talking Devil has taken refuge in woman, and all the latest religious reformers have been of the sex once called devout. Women gave us

Spiritualism; women gave us Occultism, sometimes called the Buddhist renaissance; women have given us that most garrulous of the talking tribe of Tartarus, Christian Science.

But in the days of Our Lord the Dumb Devil had a mission in the world, as he has today. His work is unperceived of men, but it called for the interposition of him who came to destroy the empire of sin. He cuts the chords of the harps with which the morning stars sing to God. He destroys the music of the spheres. He silences the warbling of birds and the murmur of brooks. He covers the whole earth with a mantle of silence and calls it "the religion of the spirit."

Every rational being must have an end in all he does. This is the quality of reason. In this man differs from the brute; the brute acts from instinct; human acts are all intentional.

When God created the world he had an end in view. Being sole-existent he could have had no other end than himself. The scripture tells us that God made all things for himself. The combined creations of God are called the universe. In creating the universe God had an end in view, and this end was himself; his own honor and glory. In this universe we find order; the inferior things of nature living for the superior; the irrational for the rational; inanimate nature for animate nature, and animate, irrational nature for man. Man was made for God. God is his end. He is given a mind that he may know God; a heart that he may love him; and knowing and loving God is attaining him and attaining the end of our nature.

In order that man should properly perform the functions of his high office as mouthpiece and high priest of the universe, it was necessary that he should be originally endowed and equipped with these two attributes of mind and heart; and it was necessary that this mind should be enlightened by divine truth and that this heart should be enkindled by divine charity.

And there never was a time that man did not possess this divine truth. Men have told us that there have been discovered tribes that have no idea of God. It is not true. Men have told us that species of animals have been discovered which possess a language. It is not true. Men have told us that mankind has been discovered in such a state of degradation that they have no structural language. This is not true. As God gave man in the beginning truth, he gave him language in which to express it. There never has been a time when man did not have knowledge of God, and there never has been a time when man did not have a language in which to praise God. In the Garden of Eden God demanded of man this tribute of nature; he required his obedience, and this act of obedience embodied the recognition of the sovereignty of God and of man's duty to serve him. When Adam fell his posterity were not relieved of this duty, and wherever over the broad earth they were scattered, and how much soever obscured this original revelation became, there was always ample evidence of the primordial revelation.

Man recognizes God and worships him by sacrifice; and as a knowledge of God, and a language in which to express that knowledge was universal, so was the practice of worshiping by sacrifice.

When God gave his commandments on Mount Sinai, the first was "I am the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage," and the command in this statement lies in the implied injunction to recognize his existence and to pay him the tribute of praise due him from nature. And the Jewish dispensation has come down to us with its multiplied injunctions of sacrifice and prayer.

When Our Lord, the last of the prophets, appeared, he seemed to have one great purpose in view, and that was to bring back the world to the knowledge and the worship of his Father. He would bring the world to its knees. His

constant injunction to his followers was to pray; to pray always, to pray without ceasing, to pray and faint not. He taught this not only by precept but by example. When not engaged in the active work of the ministry he was always in prayer; he spent whole nights in prayer. On one occasion when the Apostles observed him praying long in a certain spot they thought to themselves, it would be well to imitate him; and when he returned from his prayer they reminded him that John the Baptist had taught his disciples how to pray and they asked him to teach them how to pray. And it was on that occasion that he taught them the Our Father. Again and again he urged the injunction to pray; to ask the Father in his name; and he assured his disciples that whatsoever they should ask in his name it would be granted to them. Then, visiting the Temple and discovering therein buyers and sellers, his indignation was aroused by the desecration of the place, but most of all by the perversion of the purpose of the Temple. He said, "My house shall be called a house of prayer but you have made it a den of thieves."

The last night of his life was spent in prayer and in exhortations to his Apostles to pray. Three times he returned to his prayer and three times returned to his Apostles to find them asleep, and each time he reminded them of the imperative duty of prayer. "Pray that you enter not into temptation."

The Apostles were men of prayer; they taught the early Christians to pray. The service at the meetings of the first faithful consisted mainly of the holy sacrifice and prayer. And when the temporal labors of the ministry became too engrossing, Peter spoke up and said, "It is not right that we should minister at tables; let us give this to others, and let us devote ourselves to the preaching of the Word and prayer."

The churches of the Christians were houses of prayer; they came there to pray and they tarried long at their orisons. It was not an infrequent occurrence that the faithful, coming together in the evening, remained all night in prayer.

The priests were taught that they should be men of prayer. From the earliest times the clergy had their stated hours for prayer. What is known now as the "Divine Office" which every priest is obliged to recite, came down from such a distant and shadowy past that we know not the date of its origin. But from the earliest times the priest has had his office, and wherever his duty calls him, whether to the church to join in the choir, or to the streets of the city to visit the sick, or to the trackless wilds to seek out a stray child of God, the priest is never exempt from the Divine Office. Seven times a day he must join in the general choir of the Church and pay to God the homage of faith and charity.

In the early days each church had its choir and the priests attached to that church were obliged to assemble seven times a day and recite the Divine Office in common. This was called the divine work. They had other duties—duties to their flock; duties to the Church; duties to themselves. But this was above all other duties and was the duty they owed to God—a divine work.

And these choirs were attached to all cathedral churches, to all collegiate churches, to all monasteries and all convents, so that before bells were invented the hours of the day were indicated by the chanting of the Divine Office floating out upon the air. At the hour of midnight the priests assembled to recite their matin hymns. When the world was wrapped in slumber and all nature slept, with only the watching stars above as companions of their vigils, the strains of heavenly music were wafted out upon the midnight air to join the heavenly choir chanting in unison the praises of God.

Today every cathedral church is supposed to have its choir and the priests attached to that church are supposed to come together seven times a day and sing the praises of God together.

When the late Cardinal Manning conceived the idea of building the first great cathedral in England since the Re-

formation, his second thought was to establish a chapter and choir; and in order that he might revive the ancient music of the Church, and that England might once more hear the praises of God sung in the words and tones of her Catholic past, he conceived the idea of bringing from Solesmes a body of monks who would teach the English clergy how to chant the praises of God as they were chanted in the long ago before England severed her connection with the Church's unity.

When the bishops of this country were in Rome to prepare for our last plenary council, Pope Leo XIII. urged them to establish cathredal chapters and to provide for the singing of the Divine Office in choirs throughout America. And while the bishops thought the time had not yet arrived for such a function, they assured the Pope that they would do everything in their power to hasten the day when the Office of the Church would be chanted in choir in every cathedral throughout the land.

But not only were our churches to be known as houses of prayer, our homes were to be homes of prayer. The Church has taken upon herself the office of Our Lord and she teaches her children how to pray. From our arrival at the use of reason we are constantly reminded of our duty of prayer and taught by the Church how to pray. The liturgy of the Church is a compilation of the Church's prayers. They are the crystallized expression of two thousand years of Catholic faith, Catholic hope and Catholic charity. Catholics love the prayers of the liturgy. Even those outside the Church have been won over by reading her official prayers. The late John Ruskin has said that only the prayers of the Catholic Church are fit to be addressed to Almighty God. Catholics are taught to pray every morning and every evening; encouraged to pray three times a day, when the bells ring for the Angelus. They are encouraged to pray before and after meals and to begin and end every work with prayer. God help the Church when her clergy cease to be men of prayer. God help the world when the Catholic laity cease to pray.

It would seem as if the world at the present time were possessed of a dumb devil. Men have no disposition to pray. Many do not believe in prayer—they call it superstition, and many others will tell you they have no time to pray. They have time to breathe; they have time to eat; but they have no time to pray. Prayer is as the breath of our nostrils. Prayer is the food of our souls. Prayer is the end of man—not meat nor drink. There was a time when family prayer was general. The father of the family gathered his little ones around him at night and recited with them the Rosary. He always said grace before and after meat. But this practice is not so general now. The cares and distractions of life make it difficult to gather the family together and the result now is, the Rosary is seldom said in common in our Catholic homes. More's the pity. If we would have the Church prosper we must become men of prayer. Our Savior said: "If I by the finger of God cast out a devil, then certainly is the kingdom of God come upon you." If the Church ever succeeds in exorcising this dumb devil and bringing the world to a sense of its duty to God and the practice of prayer, then will be realized the great petition in that prayer which he himself taught us—"Thy kingdom come." The kingdom of God will be established within us and around us. It will be established in our homes; established in our governments; established throughout the world. And from one end of the universe to the other the praises of God will resound as they will resound forevermore in Paradise.

Men will tell you they do not know how to pray. Do they know how to love? We love God with the same hearts with which we love each other; and the language of love consists of three words "I love thee." Cannot we say "My God, I love Thee?" We need not tell him more. To say that and to say it with truth is to be perfect. To say that, and to say it with truth, is to fulfill all the ends of life. To say that, and to say it with truth is to be happy here and happy here-

after, where with the angels and saints we can sing forevermore, Holy, Holy, Holy, and join in one uninterrupted glorious song of praise.

Don't think the time devoted to prayer lost. The priests of old who spent most of their time in prayer did not live in vain. They did great and lasting work for humanity; but above all and before all they prayed, and by prayer gave honor and glory to the Sovereign Lord of heaven and earth, to whom all honor and glory belong. We are children of prayer and song; "let us be merry and make melody in our hearts to the Lord."

(Fourth Sunday in Lent.)

GOD'S SPECIAL PROVIDENCE.

"Whence shall we buy bread that these may eat." (John 6, 5.)

LAST Sunday Our Savior imposed upon all the duty of prayer, and did not limit that duty to time or place. "Pray always; pray without ceasing; pray for whatsoever you would." "Everyone who asks shall receive."

Today he performs a miracle, feeding five thousand hungry men with five barley loaves and two fishes. This miracle is a special providence. Special providence is a corollary of prayer. If there is no special providence then prayer is absurd; it is superstitious. If God has not the power or the will to answer prayer, then it is idle for us to pray. But Our Savior was most earnest in enjoining upon us the duty of prayer, assuring us that our prayer would be heard. We have a vague sort of faith in prayer; we know that if it does not do us any good it will certainly do us no harm; and then it keeps us on good terms with our confessor. Therefore, for these three reasons, we pray; it may bring us some blessing; it will certainly do us no hurt, and then it will keep us on a friendly footing with our father confessor. Therefore, we Catholics, as a rule, pray; pray daily; pray when the custom

or the laws of the Church require us to pray. We understand what Our Savior meant when he told us to pray, pray always, pray without ceasing. We feel that it was very nice in Our Lord to inculcate prayer; it was just what we might expect of him. He was God, he had little thought or concern for the things of this world; he was engrossed in the affairs of his Father, and, therefore, we might expect him to be much given to prayer. But he is not taken seriously. When it comes down to giving a practical direction to this injunction he is confronted with what is little less than absolute unbelief.

We have no strong faith in the willingness of God to answer our petitions; at any rate we are unwilling to trust him. Special providence is the butt of almost as many jokes as is the mother-in-law. Men will tell you that it is well to put your confidence in God, but "to keep your powder dry;" they will inform you that there is no use in praying for dry weather "while the wind blows from the east." And in a thousand and one ways the world has registered its practical disbelief in the efficacy of prayer, and, therefore, in special providence.

Now if there is no special providence, then is prayer absurd, and Our Savior has misled the world. Let us trust in ourselves and have confidence only in the things that we have made our own. If we are in need let us trust to our own resources to supply that need, and if we would make provision for the future let us rely on what we can put by and in our strong right arm; and in the goods we have amassed let us place our hope and not in any special providence of God. But from the beginning God has rebuked that disposition. In the Old Testament he has told us that the man is accursed who places his confidence in princes, and he tells us also that the man is accursed who finds peace in his possessions. And Our Savior only emphasizes what was always the teaching of God when he, in the sermon on the mount, declared the poor of spirit blessed. Blessed are the poor;

blessed are those who have nothing. The world has no faith in that statement; they do not believe that the poor are blessed; and if there is any blessing in poverty they don't want it. Our Savior has repeatedly told us that we should give up all things and follow him; that the man who does not give up his father and mother, his wife and children, and his friends, and all, for his sake, is not worthy of him. He bids us take up our cross and follow him. We accept, in all reverence, these injunctions of Our Lord, but we have not the slightest notion of putting them into effect; we have not the least idea of following Our Lord. He is not the kind of man we would follow. He was not a successful man; why should we follow him? He made no money; why should we take him for our guide? He had not a house to live in; he had not a foot of ground he could call his own. Why should we follow him? When he died he left no estate. Why should we follow him? He had no friends, the world was against him, his life was a failure; he died branded as a criminal and executed as a malefactor. Follow him? Oh, no! except in a very figurative sense. Yet Our Savior was in dead earnest when he told us that if we would be perfect we should sell all we had and give to the poor and follow him. He uttered a truism by which he will stand and by which he will be willing to be judged of man on the last day. And if there is any truth in Christianity, if there is any truth in the teachings of Our Lord, it will have to bear the test of this practical illustration.

If we must take a model from the Scripture there is one that comes very near the perfection of the modern business man. Our Lord himself introduces him. "The land of a certain rich man brought forth plenty of fruits. And he said this will I do: I will pull down my barns and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: 'Soul, thou hast much goods laid up for many years; take thy rest, eat,

drink and make good cheer.'" "Successful man!" you will say. What does Our Lord think of him? He considers him a fool; and in language of extreme violence he attacks him: "Thou fool, this night do they require thy soul of thee and whose shall these things be that thou has provided?" He thought he was building a palace for himself. It was to be his mausoleum. He fancied he was laying up provisions for all time. He was only preparing a repast for the worms. All his hard-earned hoard dropped into the maw of death.

"Seek first the kingdom of God and all else will be added unto you." "Why are you solicitous about what you shall eat or what you shall put on?" "See the birds of the air, they sow not, neither do they reap, yet my Father feedeth them." "Look at the lilies of the field, they labor not, neither do they spin, yet not Solomon in all his glory is clothed as one of them." Now he says, "If my Father feedeth the birds of the air and clotheth with beauty the grass of the field, how much more will he you, oh ye of little faith." Our Savior tells us that whatsoever we ask in his name will be granted us. Have you any need that is not covered by this declaration? He tells us that everyone that seeketh shall find. That means you and me, and every child of Adam. Therefore, if on the last day, it can be shown that Our Savior ever failed to answer a single prayer, that ever a man knocked and it was not opened to him, that ever he sought and did not find, that ever he asked and was refused, then will Our Savior stand convicted as a false man, and every sinner shall be acquitted no matter what the life he has led. For we know well that we are unable to obtain salvation without the grace of God, and that the grace of God can come only in answer to our prayer. Therefore, if Our Savior has been false to his promises then we are excused from praying and therefore excused from the result of not praying, namely, the eternal loss of our souls.

But brethren, this teaching has been accepted in its full meaning and import by the Church. She has inculcated this

doctrine from the beginning. She has always been the church of the poor. She has ever had her hands outstretched in benediction upon the poor. She never flinched from the avowal that the poor were blessed; that they were the especial favorites of heaven, and that it was a blessing to leave all and become poor for Christ's sake. The first public act of the Christian commonwealth was to form one community and to own everything in common. All those who became Christians divested themselves of their individual proprietary rights, and covered everything into the common fund. But Ananias and Saphira, two converts, refused to turn in all they had. They reserved something for themselves. And what was the result of this fraud upon the early Christian community? They both paid with their lives the penalty of their avarice. Ananias had faith in the word of Our Lord; he had confidence in prayer; but he thought that while having trust in God it would be well "to keep his powder dry." And he reserved some of his possessions for a rainy day. But the Devil was out gunning that day and Ananias lost his life in his attempt to play fast and loose with God.

The Church has always encouraged voluntary poverty. She has ever encouraged her children to put into practical force the injunction of Our Lord, to give everything they have to the poor and become poor for Christ's sake. The Saints whom she holds up for our imitation have one and all carried out strictly this suggestion of Our Lord. She founded religious orders whose only resources in life was the charity of the public; who, to ennoble poverty and give respectability to the poor, voluntarily became poor themselves and mendicants on the bounty of their brethren. We wonder why the Church permitted those begging orders to exist; why she encouraged men and women to go through the world with their hands out soliciting alms. She did it for two reasons: she wanted to demonstrate to the world that man could trust in God absolutely; and she wanted to lift up the abject poor

and to make them respectable in the eyes of their wealthier brethren. We have the example of kings who set aside their crowns, divested themselves of their royal purple and put on the habiliments of beggars, living and dying as beggars. Why, you will ask, is this the success in life that Christianity promises? Yes, this is success in Catholic life; this is Christianity; this is following Christ, who was a pauper, and who said himself he had not whereon to lay his head. "The birds of the air have their nests and the foxes have their holes: but the Son of Man hath not whereon to lay his head." And he is our model. We bear his name; and the closer we come in our imitation of him the more truly Christian are we.

But if we would know the spirit of the Church we will have to study and understand the character of her ministry. The Church does not confine herself to theoretical teaching; she is eminently practical. And we find realized in her external life all those high ideals that Our Savior has held forth to the imitation of the world. When Our Lord taught his Apostles he inculcated this lesson of special providence. After speaking to them of the nececssity of prayer and assuring them of its efficacy, he puts to them this blunt question: "When I sent you without purse or scrip or staff, did you want for anything?" He sent them without money into the world, without a penny to buy bread. He had no money to give them and they had none. He sent them without a scrip, that is a sack to hold the alms. They were not allowed to hold what the world was willing to give them. He sent them without a staff, so that they might not advertise their povery.

A more perfect picture of absolute dependence on God cannot be imagined than that presented by the Apostles thus going into the world at the command of Our Lord. And as they have never wanted for anything, so the bishops and priests of the Church, going just as the Apostles went, without purse, without scrip, without staff, have not wanted for anything. Priests are not allowed to go into any business.

The moment they receive the sacred character of the priesthood they renounce all financial undertakings through which they might amass wealth. They may be possessed of what is called financial talent, but the Church says, "Leave such things to the men of the world; the things of the world will be well attended to and looked after by them. Shun all worldly pursuits." Priests busy themselves with the things of God. The clergy of the Church cannot enter into business, cannot enter into any avocation that will bring them worldly profits. They are shut off from such pursuits by their calling and by the command of God.

What is then a priest for? He is ordained simply and solely to offer sacrifice; the sacrifice of the body and blood of Christ and the sacrifice of prayer. He is to stand between the people and God, and become their intercessor. Now priests offer sacrifice for the living and the dead; and from the living and the dead they receive their support. People sometimes ask why it is that a stipend is given for a Mass. That question is easy to answer. That is the proper work of the priest; and from this work he must get his support. All that the priest can ask of the people in whose behalf he labors is to be kept alive; and the stipend that he receives for the Mass is gauged by what is sufficient simply to keep the priest alive. He can't go into business and make money, he must confine himself to the altar and his office; and from the latter he must live. Therefore, in his sacrifice for the living and the dead, those in whose behalf that sacrifice is offered sustain him for the day; and the sum necessary for that is the amount fixed for the stipend of the Mass. In some countries it is only twenty cents; in others it is fifty cents; and in this country it is one dollar. But the amount is ascertained by the cost of living in the different countries. All the priest can receive is what is sufficient to keep him alive for the day and from day to day. Muzzle not the poor ox who grinds out for the people the corn of eternal life.

Poverty is not honored in the world, but poverty is honored in the Church. The Catholic Church is the poorest church in the world for the rich man to worship in, because in the Catholic Church he receives absolutely no consideration. He is jostled by the beggar; he is pushed aside by his own servant; he has to give place to a man who yesterday failed to receive a pittance at his door. And this is not a mere pretense on the part of the Church. She really loves the poor more than she loves the rich. Her choicest blessings are for the poor. All her laws are in the interests of the poor. Not only is this the spirit of the Church but it is the spirit of the Church's clergy. A priest who grows rich in the ministry is abhorred in the Church. A rich priest has not the love of his people. A rich priest has not the respect of his fellow priests. It matters not how he came by his wealth. He may have inherited it from his father. It may have been given to him by kind friends. It avails him not. The fact that he is a rich man and a bishop or priest makes him the object of almost undisguised contempt both on the part of the Catholic laity and the Catholic clergy. Priests as a general thing are men of superior intelligence. They mix with the people, and they could ordinarily become as well off in the things of this world as other men. But priests as a general thing have nothing. I know that to be a fact. I can assure you that to my knowledge priests, as a rule, are men without money, without worldly wealth. Some years ago a priest died in the city of Dublin leaving sixty thousand pounds to his family. I don't know how he came by th emoney; he may have inherited it from his family, and it may have gone back to where it came from. He was an old priest and had a large and wealthy parish. But I do know that when it became known that that priest died worth sixty thousand pounds the Archbishop of Dublin would not allow his body to be brought into the church, and he was buried like one ex-communicated. He didn't stop to inquire how he came by that wealth. It was

enough that he was a priest, and while there were poor all around in the City of Dublin, and while famine stalked all over Ireland he clutched his wealth. When he died the scorn and execration of all the Catholics of Dublin was heaped upon him and he was refused a Christian burial. And if priests sometimes have a little laid up they nearly always leave it to the poor when they die. So the heart of the Catholic clergy is with the poor. In life they share the lot of the poor and in death they make them their legatees.

Now brethren you see the spirit of the Church. You see that the injunction of Our Lord to pray and to seek relief in prayer is not a mere figure of speech with her. She has incorporated it in her life; it is vital in her instructions; it is a characteristic of her clergy and it is today a living truth as it was the day the words fell from the lips of Our Lord. And brethren I would ask you to give prayer a trial. Our Savior complained of the want of faith in his disciples. And if he were permitted to speak today he would perhaps complain bitterly of our want of practical faith. We are all poor. There are, thank God, very few rich men in the Church. We are in need of many things. We need money to bring up our families; we need cash to buy bread and clothes; we need dollars to pay rent. Do we lack these? Let us see if God will not come to our assistance. Let us put to a practical test this doctrine of special providence.

God knows what you need. When, in this morning's gospel there were gathered five thousand people, hungry and with not a morsel to give them to eat, Our Savior asked Philip where he could find bread. He just wanted to try him, "because he knew himself what he would do." God knows our wants and he knows how to supply them, but he would have us ask him, and have us make known our necessities. That is God's way. It is because he is Our Father and loves this confidence manifested by his children; it is because he is almighty and would like to exert his power when asked to do

so by his children. I say you need many things; but there is one thing that you do not need, and that is what will make your children rich. God never commanded you to leave your children riches. He requires you to bring them up; to give them to eat and to clothe them. He requires you to educate them. But where do you find this command that you must leave your children wealthy? It is a modern notion, it is an unchristian notion, it is a Pagan notion. Our Savior says: "Be not solicitious of what you shall eat, or wherewith you shall be clothed, for after all these things do the heathen seek." And this effort to place ourselves beyond possible want and to insure our children against possible want is pagan. It means an attempt to make them independent of their Father who is in heaven.

Now there is one phase of modern fashion that I can heartily approve of. It has become the style for rich men to endow colleges and asylums, and hospitals and institutions of beneficence. It is not now the fashion to leave any money to one's family; that is considered vulgar. Well, I say I can heartily approve of this fashion. The practice abandoned is not only vulgar, but it is Pagan, and usually brings down upon the beneficiaries not a blessing but a curse. Don't leave your children wealthy. It handicaps them in life; it starts them in the wrong way. In nine cases out of ten it insures their ruin in this life and their destruction hereafter. There are thousands and tens of thousands of young men in hell today who can curse their fathers for having left them the wealth that was their ruin. It is not because I would have you leave your money to the Church. No, she does not need it; and if you left it to her it would be only giving it to the poor. But I would have you administer as you go along. If God has given you wealth, he has given it not for you alone, but for your brethren likewise. "How can the charity of God be in that man's heart," asks St. John, "who, having wealth shuts up the bowels of his mercy against his brother

who is in need?" Be kind to those dependent upon you; see that they do not want for anything they are entitled to have; but don't, if you love them, leave them independent; don't, if you love them, leave them in such a condition that they will not have to work; don't, if you love them, place them independent of God, so that they can say, in the language of the modern German infidel: "We can get along without special providence in Berlin." Leave them as a Christian legacy, strong faith in God's word; unshaken confidence in his protection, and boundless love for their "Father who is in heaven."

(Passion Sunday.)

CHRIST, WITNESS FOR THE TRUTH.

"If I say the truth to you, why do you not believe?" (John 8.)

THE four great attributes of God are Truth, Life, Light, and Love, and these four attributes round out his divine character. He is first of all Truth. Man is made for God, and he is made for Truth. As the eye is made for light, and the ear for sound, so is the human intellect made for Truth. Without Truth the mind languishes. Without mind man would not be man. As we depend upon God for our existence, so do we depend upon him for the Truth by which our mind lives.

God is Life. Everything that lives, lives through and by him. He is the creator and sovereign Lord of all things; and conservation is but a continued creation. "All things were made by him; and without him was made nothing that was made."

God is Light. Without him we grope in darkness. God is Love. As all material things are attracted to each other by the law of gravitation, so is there a subtle attraction running through the whole spiritual world, uniting all rational beings in the bonds of love.

Men will tell you that we can know nothing about God; that he is Infinite; that he is beyond our comprehension; and, therefore, we can know nothing about him. And they deride all revelation, and make sport of all preaching; as if men who pretend to speak the truth of God were only voicing their own inane speculations.

Now we cannot comprehend God; that is true. But it is not true that we cannot apprehend much about him. We do not know much about Life. That is one of the mysteries before which science throws up its hands and which is declares it is unable to penetrate. Yet we know something about Life. The lowest savage in Africa can tell when a man is dead.

And Light: How little we know about light! Who can tell what that subtle essence light is? Many theories have been advanced, yet we know almost as little about it now as we did in the beginning. But we know something about light. We can distinguish light from darkness. We see things in the light. The animals know something about light. The birds know when to retire at the close of day. Even the wild beasts know when night comes and they repair to their lairs. We know something about light. We know something about electricity; but very little. Yet we have harnessed it and made it the drudge of the modern world. While we know so little about the essence of these great fundamental energies of nature, we have a very wide, practical knowlege of them.

So it is with God. We cannot comprehend him, but we know a great deal about him, and quite enough for all practical purposes. God has told us that he is the First Cause. He has told us that he is the one being who is self existent. "Tell the People of Israel," he said to Moses, "that he who is has sent thee." He is our Maker and Master.

God has explained much about himself through revelation and through the prophets. He has told us his character. He has told us of his disposition toward men. He has told

us of his providence. And this knowlege which we have received from God concerning himself, forms the deposit of the Old and the New Testaments, which is the foundation of the Christian faith. And these truths fit into each other. They make up one harmonious system, and today we are in fellowship with all the faithful from Adam's time. We are the heirs of six thousand years of life and labor and love.

The purpose of God in making himself known to his creatures was to lay the foundation of that service for which we have been placed here. The human heart is called a "blind faculty," because it has to depend upon the intellect for its guidance. The heart cannot love what it does not know. Therefore, if it is the first duty of man to love God, it is the first duty of God to make himself known to man. And he has done that. As far as it was proper for God to make himself known to finite creatures, he has made himself known to us. All his revelations, directly to Adam, and indirectly through the prophets, tend to this one end; to make himself known to man. And, as I say, while we cannot comprehend him, we know enough for all practical purposes, quite enough to justify us in loving him with our whole hearts.

When he sent his Son on this earth he declared that we should hear him: "This is my beloved Son, hear ye him." And that Son declares of himself, that he did not come "to destroy the law, but to fulfill it." And all his preachings have been simply to complete, to perfect, and to round out that revelation of God which he made of himself through the prophets.

When he stood before Pilate he declared that his mission unto the world was to testify to the Truth. He had to bear witness to the Truth, because the world had lost the original Truth. The world had strayed away from that Truth, when it strayed away from God. And that Truth was necessary to the well-being of man, all flesh corrupted its way when the mind of man lost its grasp on the original revelations of God.

Therefore, the first step in the reclamation of the world and its redemption, was to bring man back to the Truth. The mind of man needs something stable and solid and tangible to rest upon; to base its conclusions upon. And our Savior came to supply that solid basis of all faith. Therefore the Christian religion differs from all other religions that the world has known, in this, that it requires previous knowledge. The first injunction to the Apostles was to go and teach; because without knowledge, without fixed faith, all belief is superstition, and all religious practices likely to end in fanaticism. Therefore, that man might be redeemed and brought back to that healthy condition of mind and body from which he had fallen, it was necessary to restore to him his original inheritance of Truth. And our Savior says he came into this world to bear testimony to the Truth.

When he established his church he told the Apostles to go and teach, not the lofty words of human wisdom, but whatsoever he had taught them. And the Church today can teach only what she was taught by him. Her mission is to make known the whole counsel of God, as she received it from him. She is only the projection into the ages of the mission of Jesus Christ. And as he came to bear witness to the Truth, she has stood bravely and borne testimony to the Truth. From the first days of the Apostles to our day, she has maintained the same saving truths. What she said was the truth nineteen hundred years ago, she says is the truth today. What she proclaimed as the teaching of Christ in the first age, she declares to be the teaching of Christ in this age. And she has never faltered or wavered in that testimony. Her teachings, like the revelations of God, are harmonious. They fit into each other and form one system, which we call Catholic theology.

But as today our Savior was contradicted, as he was reviled by those who pretended to worship God, so the Church has been contradicted and reviled by people who pretend to be

Christians. There has been no error that she has not been charged with. She has been declared the mother of all heresies. There is no contradiction that has not been placed to her charge, and there is no false doctrine that she has not been given credit for.

But judge her today, ye enemies of the Catholic name. As Our Savior said to the Jews: "Who will convince me of sin?" so she can say to the world today: "Who will convince me of error?" Her teachings have never been in the dark. She has proclaimed them from the house-tops. The world knows them. For twenty centuries the world has been listening to her and oftentimes, as the Jews listened to Our Lord this morning, with an insincere heart. But now, after nineteen hundred years of teaching, she can challenge the world to say wherein and wherever she has denied the faith she has received from Christ; has taught contradictory truths. She is the Grand Old Church, the stumbling block of all heresy, and the despair of all human pride. Grand Old Church of the dogmas; thou art still the church St. Paul described thee, when he called thee "the pillar and the ground of truth."

The hour before the Council of Trent was the darkest hour in the history of the Church. The morality of her children had never sunk so low. Her teachings were never so misinterpreted. She never came so near sinking beneath the waves of vice, ignorance, and superstition. But by a supreme effort she pulled herself together. The Council of Trent was called; and when it closed the world was given an epitome of Christianity that will be the pride of Christian consciences for all time. The most learned body that ever assembled on this earth, the greatest council that ever met since the days of the Apostles, marked the first half of the sixteenth century. The decrees of Trent will remain the standards of orthodoxy forever. Within the Church those decrees are reverenced next after the Scriptures; and even outside the Church men speak of them with respect and admiration.

But, people say, we have the right to our opinion; the time for dogmas is past. Now every man must make up his own faith. Well, every man has a right to his opinion, provided that opinion is right; but every man is responsible for his opinion. You may have the opinion that my horse is yours, but you would better not put that opinion into effect, or you may land yourself in jail. You may have the opinion that your neighbor is a rascal; but do not say that in the public prints, or you may get yourself into a vexatious lawsuit. A man's wrong opinions may be his right, provided he does not put them into effect. There is such a thing as libel recognized in criminal law; and there is such a thing as private property recognized in civil law. It matters not what your opinion may be, the world will hold you to what is right.

It would seem as if God alone was not entitled to the protection of the law. He is the only being whom we are perfectly free to libel with impunity, to traduce and to blaspheme. What belongs to God seems to be the only property on this earth that has no legal protection, but can be seized and appropriated and devoted to profane uses by whosoever has the power.

Our Savior says he came on this earth to bear testimony to the truth. The Church's mission on this earth is to bear testimony to the truth of Christ. And the mission of every Catholic is to bear witness to the truth of the Church. In the beginning we were not called Christians. It was only after we became strong in the City of Antioch that we got the name of Christians. It was a long time afterwards that we were given the name of Catholics. Originally we were called saints and martyrs. Those were our name and surname. Not Catholics and Christians, but saints and martyrs. The Christian assembly was designated the congregation of saints and martyrs. When you go to Rome you will find the graveyards all called the catacombs of the saints and martyrs. They did not all shed their blood for Christ. They did not

all die for the faith. But they were all called martyrs, nevertheless. Only those who have engraved upon their tombs the palm and the little vial, indicative of the blood shed, were really martyrs; but they all bore that name. Why? Because they all bore the same testimony to the Truth. The word martyr means "a witness."

We see, then, the character of the Christian religion as it was in the beginning. It was a grand testimonial to the truth of God, as it is in Christ. We are Christians. We are the descendants of those martyrs. We, as much as they, are required to bear testimony to the truth. We may not be called upon to shed our blood; neither were all of them called on to shed their blood. But we all must bear testimony to the truth. Our Savior says, "Whosoever confesses me before men, I will confess him before my Father who is in heaven."

Now how are we to bear testimony to the truth? St. John says, "Whosoever knoweth Christ, keepeth his commandments." If we know him it follows that we should keep his laws. And this keeping of his commandments is the evidence that we know him. It is the testimony we render to the truth, that he came into the world to testify to.

Now brethren, we see the character of our Christian religion, and our sacred calling. There is something heroic in this character of a Christian. Not only has he to be a soldier of Christ, and battle against Christ's enemies, but he has to be a hero in the public profession of the faith that is in him. And this oftentimes is the highest type of valor.

Everything in the Christian religion tends to one end, and that is to bring us back to God. God is the source of Truth. He is the source of Life. He is the source of Light. He is the source of Love. I said, these four attributes round out his character. They will round out our characters and make us perfect exemplars of him in whose image we have been made; will make us other Christs.

Therefore, we must guard the Truth. We must have rev-

erence and respect for that faith that has come down to us through six thousand years, sanctified by the worship of all the noble children of God. We must love and cherish the life of grace which is the life of God, as it is the life of the soul. We must walk in the light as children of the light, and avoid works of darkness. Above all, we must try to unite ourselves with God through the bonds of love. And being united to him thus in life, we will continue united to him throughout eternity, the truth that knows no shadow of alteration, the life without end, the love that survives all else and deluges us forever in the light of his uncreated glory.

(Palm Sunday.)

THE APOSTASY OF A NATION.

ON Palm Sunday Jesus Christ made his solemn entry into Jerusalem, as King of the Jews. He was received with all the outward manifestations of love and loyalty which an intensely religious and highly imaginative Oriental people employed to mark the accession to power of a new King. They received him with canticles of joy. They plucked the branches from the trees and strewed them in his path. They took off their garments and flung them on the ground before him, and proclaimed him their king and master.

It was a very imposing scene. It was a very significant event in the life of our Lord. It was for him a triumphal entry into the capital city of Judea, where he was to mount Solomon's throne.

Our Lord was a king. We must not forget that. When he was born the wise men of the East saw his star, and they came to adore him as a king. When they entered Jerusalem they asked, "Where is he who is born king?" And when our Savior was brought before Pilate he was asked the question, if he was a king, and he said, "I am a king." When Pilate importuned the crowd on Good Friday to permit him to

release Jesus, he was answered with that horrible cry, "Crucify him; crucify him"; and he said to them, "Shall I crucify your king?" And when Our Lord was executed on Calvary Pilate ordered written above his head his title, "Jesus of Nazareth, King of the Jews." He was born a king; he died a king; and when he hung upon the cross, as the sun of Good Friday was sinking in the west, he was clothed in the royal gold and purple of that bloody sunset.

Yea, Jesus Christ is a king. He was the legitimate King of the Jews, proclaimed so by his Father. And now he is our king, the king of the Gentiles.

People are too apt to regard Our Savior as simply a man of sorrow and suffering, an outcast who had not whereon to lay his head. They do not sufficiently consider that with all this outward manifestation of lowliness and poverty he was a king by right eternal, and died proclaiming his royal prerogative.

I say this, because we are too apt to regard the vicegerent of Christ on earth, the Pope of Rome, as the representative of this man of sorrows, as the heir of this man who had not whereon to lay his head. And we do not sufficiently consider that he is likewise the vicegerent of Christ the king, who was the King of Kings and Lord of Lords; that he is the vicegerent of that Christ who today was proclaimed a king; who lived in the exercise of regal power; and who died proclaiming to the world his royal character.

This reception given Our Lord by the Jews was one of the greatest, perhaps, that was ever given a Jewish king. We are told that the whole city was in commotion. All turned out to receive him. The Pharisees were thunder-struck at this spontaneous enthusiasm, and said to each other, "What shall we do, for the whole world is running after him?"

Now, brethren, Jesus Christ six days afterwards was crucified in that city. And the people who proclaimed him king on Palm Sunday, clamored for his death on Good Friday.

Here we have a case of national apostasy, a whole nation turning against its King and God. How account for it?

We can explain it only on the ground that Our Savior was not acceptable to the politics of the Jews. They wanted a king who would be a mighty temporal ruler; who would lead their armies and fleets to victory; who would extend their frontiers and raise their nation to the proud position in the world it once occupied. And when they found that Our Savior was a man of peace; that his kingdom was not of this world; that it would not be supported by fleets and armies; then they deliberately rejected him; and after proclaiming him their king they demanded his execution.

Now, brethren, this is precisely the cause why in subsequent ages some nations have fallen away from the Catholic faith. The East was once Catholic. The East was the cradle of Christianity. The Church flourished once in the East. But the authority of the vicegerent of Christ is not recognized today beyond the Bosphorus. The Eastern peoples have fallen away from the unity of faith. Why? Because the successor of Christ was not acceptable to their politics. When the seat of empire was removed from Rome to Constantinople, the emperors of the East sought to surround themselves with all the glory of ancient Rome. The patriarchs of Constantinople assumed the right of precedence over all other patriarchs, even the patriarch and Bishop of Rome, because their see was the capital of the empire. They could not brook the thought that they would be subject to a poor, weak man, in a distant city of ruins, on the banks of the Tiber. The emperors wished to make Constantinople the capital of the religious and political world. This rivalry culminated at length in a severance of their connection with the center of Catholic unity. The Eastern empire was lost to the Church, and from the day of the schism of Photius, the whole East has lived estranged from the center of Catholic unity. And Russia, being converted by the Eastern Church, inherited

the schism of the East and today the whole Russian Church is severed from Rome, simply because the Roman Pontiff was not acceptable to the politics of the Eastern emperors.

But there are nations that have withdrawn from their obedience to the successor of Christ, which had no political reasons for such a step. There was no politics in the movement which separated Germany and the Netherlands, England and Scotland, from the faith. Yet these nations, almost in a body, went out of the Church. We must find a reason for that, too. The Church was not acceptable to the ruling classes in these countries. Her morals were too austere. Her laws were too inexorable, and they flung off the yoke of her obedience.

The real cause of the apostasy of Germany was the avarice of her princes and the corruption of her clergy. After the crusades, the princes of Europe were impoverished, and during those wars they learned the luxurious life lived in the East, and they brought back extravagant habits that could not be maintained on their meagre incomes. The result was, that they ran hopelessly into debt. Their estates became encumbered, and in a desperate attempt to retrieve their fortunes they seized the property of the Church, seized the lands, estates, and revenues of religion; and in order to legitimatize the robbery, they had to break with Rome.

Even then the Church would never have lost the love and allegiance of the people, if the clergy had not led them astray. But these had long fretted under the severe discipline of Rome; and they sought relaxation by uniting with these rebel princes. One thing they demanded was the right to marry. That right Rome never would grant. If the Sovereign Pontiff had made this concession, it is probable that Germany would today be Catholic. But rather than surrender the virgin character of her clergy, the Church permitted the whole German nation to go out, and to break away forever from her allegiance.

In England it was somewhat the same. If Henry the Eighth had been granted a divorce, it is probable that England today would be Catholic. But when he found that the Pope was inflexible, he determined to wrest the English kingdom from her Roman obedience, and rallying around him a body of clergy as profligate as himself, they together laid the foundation of the present English establishment.

But we will be asked, now that these causes are removed, now that the Church is not in the way of the political ambitions of any nation, why do not these separated nations come back? Why does not Russia come back to her allegiance to Rome? Why do not Germany and England and the North countries come out from their heresy, and become once more integral portions of the Catholic Church?

Well, it seems such a thing is impossible. A nation that apostatizes from the Catholic faith, never comes back, as a nation. If they come back at all it is by way of individual conversions, and in that way they are coming back, thank God, in great numbers. But the reason why more do not come back is that men do not like the discipline of the Catholic Church. Men love liberty, and to them liberty means absence of restraint. And they do not like the Catholic Church because she puts them under the restraint of her laws.

There is something in our nature that rebels against dictation. If we were to insure our lives, and in the policy there was a clause forbidding us visiting the North Pole, we would feel that that policy was irksome. We would feel that our liberty was, to a certain extent, curtailed. We would feel that that condition was a sort of compromise of our freedom. Although we never expected to go to the North Pole, yet we would not want to be prevented from doing so if we ever took the notion. Now people who have never known religious restraint, who have lived after their own fashion, do not want to come into the Catholic Church, because they would by that act subject themselves to her laws. These laws may

not be very severe, but they are laws. It may not be a very difficult thing for them to say their night and morning prayers, but they do not want to be obliged to do it. It may not be a very great task for them to abstain from meat on Friday, but they do not want to assume the obligation of such abstinence. But most of all, those outside of the Catholic Church dread to come in because of that confessional box. They do not like that confessional. There is something within the heart of man which rebels against the self-humiliation of going on his knees and confessing his sins to a priest. I really believe that if that confessional box were removed from the Church, and Catholics were no longer required to go to confession, all those who call themselves Christians would come back in a body, and at once, to the Catholic Church.

But, brethren, there is another sort of apostasy that we ourselves are often guilty of. It is the terrible apostasy of life. We do not reject Christ, we accept his teachings; but we refuse to live up to our Christian convictions, we refuse to lead a Christian life. Now, brethren, this is practical apostasy. The first apostate was Lucifer. He rose up aginst God. Yet Lucifer never lost the faith; he could not. St. James tells us that the devils believe yet; believe, in hell; believe, and tremble. We do not believe any more strongly than Lucifer did. Our faith is not any stronger than that of the demons in hell. Then on what do we base our hope of eternal life, if not on living up to our faith? And those who believe the Church and accept her teachings, those who are Catholic by conviction, but do not live according to the laws of the Church, are practical apostates; and they cannot hope for eternal life, simply because of their faith, any more than the demons could hope for pardon, because they believe and tremble.

Now, brethren, we must bear in mind that we are the subjects of a king; that Jesus Christ is our king; and that we

must marshal ourselves under his banner. He does not bid us advance to battle. He says, "Come, follow me." Never was a king so true to his followers as Jesus Christ is to his faithful. He never asks them to go where he has not gone himself. He never asks them to undergo a sacrifice which he has not made himself. He does not ask them to face any danger that he has not fronted and overcome himself.

We are of the army of the cross, and must follow our king to victory or death. There is no feeling so strong as that loyalty which animates the soldier when he sees his king going before him to battle; and if he were to know that the king would fall, he would consider it an honor, a glory, to go down with his sovereign to death. This, brethren, is our privilege. We follow our king to battle, and when he dies we die with him. We follow that standard of the Cross, which is his standard, and which will lead us to victory in time and eternity. That cross is our flag. Under it we battle, and final victory is assured.

And when all the battles of life are over, and we go to our eternity, that banner will be our protection. On the last day, when Our Savior comes to judge the living and the dead, that banner will be lifted aloft, the sign of the Son of Man will appear in the heavens, and that sign will mark the line of the eternal separation of the sheep from the goats.

Therefore, brethren, on this Palm Sunday, joining with the Jews in their formal proclamation of their king, let us not like them deny Our Lord afterwards. He is our king, made so in our baptism; he is our king, proclaimed anew at our first communion; he is our king in all the vicissitudes of life, and may he be our king in death and our king in eternity.

(Easter Sunday.)

THE RESURRECTION OF CHRIST.

"He is risen. He is not here. Behold the place where they laid him." (I. Corinthians 5.)

BEFORE addressing myself to the subject of today's solemnity, I would like to speak a few words upon the miracle of the resurrection.

All Christians profess to believe in the resurrection of the body. It is one of the articles of the Apostles' Creed. But outside the Catholic Church today, there is among Christians a disposition to doubt this dogma. Men do not seem able to reconcile the conclusions of science with the miracle of the resurrection. They cannot see how the body, dissolved, and gone back to its mother earth, can ever be made the dwelling place of the soul again. The substance of that body passes into other organisms, and becomes a tree or a plant or another animal; and after such decomposition and transmigration, they say it is impossible that the substance of our bodies could be brought together again and made the living tabernacle of our souls. How short-sighted scientific men be! We know very little about substance; but accepting the conclusions of science we must believe that we have not at all times the same body. For the substance of our body undergoes a complete change every seven to ten years; not a particle that makes up our body today, will be found in it ten years hence. Yet who will say that we have not the same bodies always? Who will say that the bodies we have at present are not the bodies we have had from the beginning? Again, supposing the matter of our bodies passes into other organisms after death, and becomes a flower, or a plant or a tree; in the cycle of changes that the substance of that body undergoes in time, is it not possible that the God who created all things would make the last change a return to the bodies whence this matter originally came?

So you see, from any point of view, science offers no insurmountable difficulty to the believer. God knows more about substance than we do, and God has taught us through his Church to believe in the resurrection of the body. And whether the same matter will enter into the structure of that body at the resurrection, or it will assume another change of substance, concerns us very little. We can with our full mind and heart accept the article of faith of the Church, and believe in "the resurrection of the body."

This feast of Easter is thirty-five hundred years old, and every year in those thirty-five centuries it has been celebrated in the world. It was instituted by Moses in the desert, and intended by him to commemorate the deliverance of the Jewish people from the bondage of Egypt. You are acquainted with the history of that deliverance. Moses led the people across the Red Sea into the Promised Land. They were pursued by the Egyptians; but while the Israelites passed over the Red Sea dry shod, the army of Pharaoh attempting to pursue them was engulfed in its waters and all perished. It was a great event in the history of the Jewish people; and it was a great triumph for the Jewish lawgiver.

Strange to say, this wonderful intervention of heaven in behalf of the chosen people, did not attach them any more strongly to their religion; nor did it inspire them with any stronger faith in God; for we find them immediately after this wondrous miracle disputing with Moses and questioning his wisdom and his authority in leading them out of Egypt and into the Land of Promise. As a result of this rebelion among his own people, the work of Moses was thwarted for forty years. For forty years they remained in the desert, under a provisional government, and few of those who crossed the Red Sea ever saw the Promised Land. Moses did not. He died, looking out from the mountain height upon the distant land whereon he was never to set foot.

So you see, my brethren, even at that early day there was

an anti-clerical party: men who thought they knew what was best for them, and who were not willing to accept the counsel and advice of their spiritual guides; men who loved the pomp and splendor and pleasures of this world, and who were willing to imperil their eternal interests for the passing advantages of time. The Jewish people in the wilderness rebelled against Moses and asked to be allowed to return to the flesh-pots of Egypt; to go back to the pleasures and gayeties of the Egyptian capital, and join their political fortunes with that idolatrous people.

But this feast established by Moses continued for fifteen hundred years, to commemorate the deliverance of the Jewish people from the bondage of Egypt, and to proclaim to the world that Moses was right, and that his designs over the people were inspired by love of their best temporal and eternal interests.

The Jewish Pasch was a type and figure of our Christian Easter. Our Lord was the true paschal lamb that was slain from the beginning of the world. His blood poured upon the souls of men was to save them from eternal destruction. He was the great law-giver, and Savior of mankind. The fifteen hundred times that this Jewish Pasch was celebrated, were but fifteen hundred rehearsals for the great tragedy and triumph of Holy Week.

When Our Savior rose from the dead he proclaimed the deliverance of the whole human race from the bondage of Satan. And the event marked his personal triumph over death and hell. When the Jewish people were about to take up their exodus from Egypt, they were ordered to besmear the lintels and posts of their doors with the blood of the paschal lamb; and the destroying angel, passing from house to house in his mission to destroy the first born of each family, seeing the blood of the paschal lamb upon the door posts, passed by; and the feast takes its name from that act. It is called the Passover. This paschal lamb was a figure of

Christ. The bondage of the people of Israel in Egypt was the figure of the bondage of the whole human race under the tyranny of Satan. The deliverance of the Jewish people from Pharaoh was symbolical of the deliverance of the whole human race from the thraldom of Satan.

The death of Our Lord was the emancipation of the whole human race. It was a personal victory, not over his enemies, but over the conditions which made this life a death, and this earth a tomb. In order to appreciate the change that was wrought by the advent of Christ, we have only to consider the condition of mankind at his coming. A few men ruled the world. The earth and all it contained was for the use and pleasure of a few. And these few usurped almost divine prerogatives. A king knew no law. His will was the highest law. A subject was not allowed to look beyond him, and sometimes was compelled to pay him almost divine honors. Princes shared with the king some of his immunity, and much of his power. The vast body of mankind was reduced to a state of servitude that permitted them no hope and allowed them absolutely no right. The individual man was a mere cipher. He had no claim save in the mercy of those who held sway over him. He was owned absolutely by his master. If the king demanded that he should sacrifice his life in his interest, he was not allowed to hesitate. He was sent to war, and sent to death, whenever the interests of the king called for it. And not only his life, but his labor was the absolute property of his master. He knew only one law, and that was the whim of him who ruled him, and his only right was that of blind obedience.

The family was scarcely known. The father held only a shadowy relation toward his own children although he had over them the right of life and death. While the mother of the children was only one of many slaves of his household. There was no love, no bond of affection, uniting the members of the family, and the same cold, brutal system of might

regulated the relations of husband and wife, parent and child. How different is it now! The highest monarch in the world is now made to know that there is above him a King. The most absolute autocrat on earth today is made to know that there is a King of Kings and Lord of Lords, to whose will he must bend, and whose laws he must obey. He is made to understand that every subject is his equal in all the essential attributes of manhood; that he holds only a delegated relation toward him, and exercises over him only the power which God has given. If he commands those subjects to enter his armies and go to battle for the interests of his crown, he gives them to understand that they are not obeying him, or sacrificing their lives for him, but that they are battling for the interests of common brotherhood; that they are to make perhaps the sacrifice of their lives for the good of others; that in going to war they are obeying the mandate not only of their temporal king, but of the King of Kings, whose common subjects they are.

In Christianity every man is taught that he has a soul of his own; that he has inalienable rights, which he can defend against kings and potentates; that this world does not end all; that there is another world, in which the mistakes of this will be corrected; where the inequalities of time will be leveled; where the subject may become the ruler, and the ruler the subject; and where condition does not depend upon any chance of birth or fortune, but where everyone who battles bravely here will wear a crown.

When Our Lord broke the bonds of death he shattered the chains of human slavery. You cannot ever make a slave of a man who thinks he has a right to be free. Emancipation of the human body comes by way of the emancipated mind. When Christ proclaimed that we are all the children of a common Father and brethren one of another he simply made human slavery forever impossible. This is why St. Paul speaks of "the liberty wherewith Christ has made us free."

This teaching did not long remain in the domain of theory. The Church soon put it into practice, first by raising the lowliest of her children from the dunghill of poverty and obscurity to her highest honors, to "sit with princes, the princes of the people." She prevailed on the rich to give all their substance to the poor and choose beggary for their portion; she invited kings to doff their crowns to accept the cowl and staff of the vagrant mendicant. She created an aristocracy of poverty and humility that inverted the order of things and made even in this world "the first last, and the last first." The world today glories in her freedom, and apotheosizes Liberty, not always stopping to reflect that the boon was a part of the Easter message to the world. Christ is the liberator and emancipator of mankind.

It is this that forms the subject of today's rejoicing. It was a personal triumph for Our Lord; but not over his personal enemies. Jesus Christ had no hatred for any man. He died for all men. In expiring on the cross he prayed for those who crucified him. He had no war to make on poor humanity. When Peter drew his sword in the garden, and smote the servant of the High Priest, Our Savior told him to put his sword back in its place: "If I needed help of that sort," he said, "my Father would send me ten legions of angels to defend me."

The triumph of Our Lord was over these conditions that like a devil-fish had the bodies and souls of men in their grasp, from which it was impossible to extricate them, except by the awful sacrifice of the life of the Son of Man.

In the Easter liturgy and literature of the Church the triumph of today is proclaimed a victory over death and hell. Our Savior had given his Apostles to understand that he came to destroy the empire of sin. "That you may know that the Son of Man hath power on earth to forgive sin," he said to the man sick of the palsy, "take up thy bed and go into thy house." This spiritual thraldom of sin was an object of faith and the

power of Christ to destroy it had to be accepted on faith; but Jesus Christ vouchsafed to give us absolute proof of such power by demonstrating that he was the Lord of life and death. He first broke the gates of death, before he pulled down those of hell.

The Church is said to be a living miracle. She is a miracle of a miracle. The Church was founded by the risen Christ. The Apostles were commissioned by the risen Christ. They received the power of binding and loosing from the risen Christ. The great spiritual empire which we call the Church, was founded by the risen Christ. The Church can be said to have come forth from the tomb on Easter Sunday. If Christ did not rise from the dead, then there is no church, no apostolate, no Christian ministry, no Christendom.

This feast of the resurrection is our feast also. For as Christ died for us, we are privileged to rise with him. Through the entire gospel this one thought runs, that Christ in dying destroyed death, and in rising again, opened for us the gates of life. This world is merely the shadow of death. If we would enter into life, Our Lord says, we must keep his commandments. The man who lives in sin, is dead. The man who is the slave of vice, is the occupant of a living tomb. Today we are privileged to rise from death and to come forth from the tomb, like Our Savior, to die no more.

When the women visited the tomb of Our Lord they saw the winding sheet rolled up together in one place. It is our privilege to cast aside the habits of sin, to roll them up and leave them all in one place, bidding an eternal adieu to all our weaknesses now that we can accomplish everything in him who makes us strong.

Easter Sunday is then for us a day of joyous deliverance. If we have died, let us die no more. If we have lived in darkness, let us come forth into the light; and being children of eternal life let us renounce forever the works of death, and being introduced into the light let us live on valiantly until we reach the light of Eternal Day.

All rights beget obligations. As enfranchised children of God what is our first duty? St. Paul tells us: "If you have risen with Christ seek the things that are above, where Christ is, sitting at the right hand of the Father; know the things that are above, not those that are on the earth." Study and strive. That is the Christian's first and supreme law. Ours is a service of mind and heart, with all the strength and energy of both. "Thou shalt love the Lord, thy God, with thy whole mind, with thy whole heart, and with all thy strength."

Lastly, this day is one of great joy for the holy Mother of God. She shared with Our Blessed Lord all his sufferings. When he died actually, she died through compassion. Today is for her a joyous recompense for all her sufferings. We can fondly believe that Our Blessed Lord appeared first to his Mother, and not to Magdalen; that the first joyous news of the resurrection was communicated directly to Mary by her own son in person. Outside of the Jerusalem that is above, there were not today two more joyous hearts than the heart of Jesus Christ and that of his holy Mother. Therefore, in keeping with the sentiment of the Church and its liturgy, we can all say today, "Let us rejoice and be glad. This is the day which the Lord has made." And turning our thoughts to her who is with him the one central figure of our compassionate contemplation, we can repeat likewise with the Church: "Queen of Heaven, rejoice."

(First Sunday after Easter.)

THE MISSION AND MESSAGE OF THE CHURCH.

"As the Father sent me I also send you." (John 5.)

ON this day Jesus Christ established his Church. He had come into possession of his kingdom. He had been solemnly enthroned on the cross. And this morning, with all his regal decorations on him, showing his five wounds, he formally and officially commissions his Apostles to go into

the whole world and propagate his Church. "As the Father sent me, I also send you. All power is given to me; therefore, go."

There never was a government empowered under heaven so explicitly and so solemnly. The governments of the world are of God, indirectly. Man was created for society, and society cannot exist without order. Therefore, everything that makes for order in the world has the sanction of God. Governments are established to maintain order, and whatever they do to that end has the approval of God. The form of government, the personnel of those commissioned to administer it, is left entirely to men. But not so with the government of the Church; she is commissioned directly from God. Jesus Christ had established his right to be considered the equal of his Father; and as that Father had sent him, so he sends his Apostles. Therein is their plenipotentiary commission. And as to the scope of their power, it is unlimited; for he says, "All power is given to me in heaven and on earth. Go ye, therefore."

All governments should be based on right reason; and men have a right to be governed by law. There have been governments in the world where the will of the ruler was the supreme law. These are known in history as despotisms —the rule of the despot. But most of the governments of the earth have been constitutional monarchies; that is, they have been governed by law. The Church is a constitutional monarchy. Our Savior designed it to be such. He commissioned his Apostles to represent him, but he did not give them an arbitrary rule. He told them to go into the world and preach this gospel; to teach the world what he had taught them. He told them to command the obedience of the world; not arbitrarily, but "Command them to observe whatever I have commanded you." The Church is, therefore, no despotism. She teaches only what she has herself been taught. Her teaching is the teaching of God. She does not command

the obedience of her subjects simply because she wills to be their master. She is confined in her discipline to those strict injunctions which Our Savior gave to her; "Command them to observe whatever I have commanded you." The Church can teach nothing that she herself has not been taught by Christ. No dogma can go beyond the deposit of faith she received from Christ. And the laws of the Church have for their end and object the salvation of souls, and they are only such laws as Jesus Christ himself enacted.

Being a constitutional monarchy the Church governs through laws. Animals do not need laws because they are governed by instinct. Animals always do the right thing. But man, being gifted with liberty, can do the right or the wrong. Therefore, to insure the right and to avoid the wrong, it is necessary that he be subjected to law. From the beginning of man's history on this earth we find legislation, God himself being the first legislator, in Paradise; the patriarchs being the legislators after the fall; and the history of legislation since is known to us all.

Law, to be of any avail, must have a sanction. That is, must have a penalty fixed for its infraction. Otherwise it is not law. Therefore, we find it necessary to establish courts, because all men have the natural right to be considered innocent until proven guilty. For that reason all human governments, at least all constitutional governments, have had their courts of law.

The Church has her courts of law. She has the forum externum and the forum internum; that is her external courts and her internal courts. The general laws of the Church have to be obeyed, and any infraction of her public discipline is publicly punished. But in the domain of conscience the Church has provided a different system of courts. She has there the confessional, and all private sins, all sins that have not given scandal, that are known only to the delinquent and God, are heard and decided in this tribunal of penance, so-called.

It is the same in constitutional governments. You have your courts of law and your courts of equity. Your courts of law take cognizance of infractions of the law, or decide cases according to the law. Courts of equity, called courts of conscience, are governed by general considerations of right. So that courts of law and courts of equity in the state correspond to the public courts of the Church and the tribunal of penance.

Laws are good or bad according as their purpose is good or bad. But the best law may become evil if executed in a harsh and arbitrary spirit. Therefore, the spirit of human legislation has much more to do with its efficiency, than its mere letter. Our Savior did not leave his Church free to carry out the letter of his law, "which killeth." He not only limited her scope in legislation, but he gave to her his own spirit in which that legislation was to be carried out. Therefore, we see that he breathed upon his Apostles and said to them, "Receive ye the Holy Ghost." The spirit of the Church is the spirit of Christ. Not only is the teaching of the Church the teaching of Christ; not only is the discipline of the Church the discipline that Christ would have imposed upon us; but the spirit of the Church is the gentle spirit of Christ.

In the first place, it is the spirit of truth. The Church is inexorable in demanding obedience to the truth. Truth is life; truth is the very life of God; it is the very life of the Church; it is the life of man. The Church has never wavered, never flinched from the open advocacy of the truth that she received from Christ. While willing to compromise with human weakness, she has no compromise with the truth. She has seen her children go to the scaffold, go to the block, go the jaws of wild beasts. She has seen them in tens, and twenties, and hundreds, yea, thousands, rush to death, rather than betray the truth. And today she would rather sacrifice every child she has than sacrifice one jot or tittle of the truth she received from Christ.

The spirit of the Church is a spirit of love for God's poor. Our Savior was a child of poverty. He lived and labored among the poor. His parents and kinsfolk were poor. He chose his Apostles from the ranks of the poor. When the disciples of John came to him with an enquiry from their master, as to who he was, they received for an answer the command to return and inform the Precursor what they had seen and heard. And among the marvels they were to relate the last and greatest was: "The poor have the gospel preached to them." The Church has always been the house of the poor. In her they find hope and shelter. In all times and lands the poor have been her most faithful children. If a messenger from farthest India were today to ask a sign by which he might know and report to his people the Church that approaches nearest the model of the Church Christ founded, we could point to the Catholic Church and say: "Through her the poor have the gospel preached to them." Protestantism has no glad tidings to preach to the poor. It loves them not, and is not loved of them. The poor abjured Protestantism long ago, and the separation was mutually agreeable. The Protestant churches boast that they are the churches of the rich, and allege that damaging fact to prove that being thus favored of God they therefore must be of God. The aristocratic church of colonial days was the Protestant Episcopal; and in all the slave colonies the charter of that church made it exclusively a church of white citizens. The Church knows no race, condition or color; every child of Adam with a soul to save is hers; and in her eyes a soul is a soul.

And the spirit of the Church is likewise a spirit of love for the little ones. Our Savior said, "Suffer the little children to come to me." There was a time when people refused admission into the church to these little children. They would not permit them to be baptized until they were grown and able to answer the baptismal interrogatories. The Church always said, "Baptize the little ones and bring them to me

as soon as it is safe to do so." Today there is the same spirit abroad. Men will tell you that there is no sense in baptizing infants, because they have no faith and can have none. Our Savior said, "Suffer the little children to come to me;" the Church says, "Bring the babies to me."

The spirit of the Church is a spirit of mercy for sinners. We will never know and will never be able to measure the depth and height, length and breadth, of the mercy of God, which is the greatest of all his works. And we will never sufficiently appreciate the mercy of the Church for sinners. She repels none. Her doors are always open to the returned prodigal. As Our Savior hanging upon the cross had his arms outstretched to receive the returning sinner; as his feet were nailed to the cross so he could not turn from him if he would; as his side was open to the merciful appeal of the returning sinner; so the Church has always open arms and a welcome for the poor child that has strayed away and comes back again.

People coming into the Church in middle age cannot understand this. They wonder why it is that Catholics do not make an example of their scandalous members. They point to this Catholic and that Catholic living in open and flagrant violation of the laws of the Church. "Why don't you discipline him?" "Why don't you throw him out; that the Church may not be blamed for his scandalous conduct?" They do not know; that child belongs to the Church. She loves that child as a mother loves her suffering infant. She will not give up hope until that child passes from her jurisdiction in death. He may live for years in open disregard of her laws. For ten years he may scandalize the public, but in the eleventh year he may return and by his penance atone for all the scandal he has given.

Is it not singular that Our Savior was so anxious to show his wounds? On Easter Sunday, when he met his Apostles, he greeted them and showed them his wounds. Eight days

afterwards when he met them again he showed them his wounds. They were his crown jewels. These wounds are our arguments. Christ died like a God, for his enemies; but he also died like a man, for men. If this evidence of God's love will not convince the world, it is that they are hardened beyond hope of repentance. Our Savior tells us he came from heaven bringing a fire, and he says, "What do I want but that it be enkindled on earth?" And if these five, flaming wounds will not enkindle the fire of love in the hearts of men, then they are callous beyond all hope of conversion.

The love which attaches subjects to their sovereign is healthy and rational. The love of a king is the idealization of patriotism. Men have made the noblest sacrifices for king and country. When, in the Seven Years' War, Maria Theresa of Austria, belting on a sword and brandishing it aloft, pointed to the four corners of the globe and called on her nobles to rally around her endangered throne, a mighty shout went up from the assembled throng, and they cried out, "Let us die for our King, Maria Theresa."

But there is generally a very flimsy foundation for this love. A king does not know his subjects personally. Subjects seldom, if ever, see their king. It is hard to love what you do not know. How different is it with us and our King. Jesus Christ knows us all intimately and individually. "I know mine, mine know me." The love of Christ for each one of us is as personal as if each one of us were alone in the world, and our love for him is as intimate as if he were our own and only brother. Those five wounds remind us that Christ died for us individually. As St. Paul says, "He gave himself for me." So we can each say, "Christ died for me." Those five wounds are five mouths to proclaim constantly Christ's crucified love for individual man.

Another point, brethren: when Our Savior appeared to the Apostles the first time, Thomas was not with them. After the meeting the Apostles told Thomas that they had

seen the Lord. Thomas refused to believe. He said, "Unless I see the print of the nails in his hands; unless I put my fingers into the open places in his hands; unless I can put my hand into that wide cut in his side, I will not believe." Eight days afterwards Our Savior appeared in the same place. The Apostles were all assembled and Thomas with them. He seemed to have but one thought when he entered that assembly. It was of Thomas; for after greeting them and showing his wounds to them, he called Thomas. He said, "Thomas, come hither. Do you see these prints of the nails? Come here, touch them, put your fingers into them. You see this big wide open wound made by the spear of the centurion, put your hand into it. Do not be an infidel, but believe." Thomas fell down on his knees and said, "My Lord and my God." Our Savior thus gave the first rebuke to an Apostle. He said, "Thomas, because thou hast seen thou hast believed; blessed are they who have not seen and have believed. My Apostles told you the past week that they had seen me. Those whom I commissioned to go into the world and preach in my name told you that they had seen me. Those of whom I said, 'He who heareth you heareth me,' told you they had seen me. Thomas, you did not believe them. You had to see for yourself. Blessed are they who believe and have not seen."

There, brethren, is the first rebuke given to heresy, to that proud and unbending spirit of incredulity that asserts itself despite the authority of the Church. There was the first solemn vindication of the Church's right to preach the truth and to punish failure to believe.

It is a glorious thing, brethren, for us to belong to the Church; to be under its divine government; to be taught of God the truth of God; to be directed by God in the ways of God. It is a blessed thing to receive the breath of life from the mouth of Christ, his spirit animating our spirit and bringing us into communion with the eternal charity, which is God.

(Second Sunday after Easter.)

THE GOOD SHEPHERD.

"I am the Good Shepherd. The good shepherd layeth down his life for his sheep. Other sheep I have, that are not of this fold." (John 10.)

LIKE all Orientals, Our Savior was fond of employing allegories, similitudes, parables. But there are allegories and allegories. In some, ordinary words are employed to describe an allegorical situation. In others, allegorical words are employed to describe an actual situation. Our Savior sometimes calls himself a Door, a Vine, a Lamb, a Lion, a Corner-stone. Here we have ordinary words used to describe an allegorical condition. But he also calls himself the Way, the Truth, and the Life. And in this morning's gospel he calls himself the Good Shepherd. Here we have allegorical words employed to designate an actual condition. For Our Savior is actually the Way, the Truth and the Life. He is actually the Good Shepherd.

Why is Our Savior the Good Shepherd? Because the shepherd is wholly devoted to his flock. He has no thought beyond them. Early and late he is with them. When they go to pasture he accompanies them. When they return from the pasture they follow him; and at night they rest around his cabin. The shepherd mingles not with the rest of men. He has no thought or interest in the great world at large. His mind and heart are engrossed in the welfare of his sheep. And such is the relation of Our Lord to his people. He came down on earth for the sole purpose of finding and saving the lost sheep of the house of Israel. St. John tells us that for us men, and for our salvation, Christ came down from heaven to earth. He did not come upon this earth to make nations powerful; to establish strong governments, to make people wealthy, to build up international commerce. Our Savior did

not come into this world to make people happy here. His sole purpose was to save men for eternity.

Why is he the Good Shepherd? He tells us the good shepherd lays down his life for his sheep. This title of shepherd was borne by the ancient kings. They are known as the shepherd kings. In Greek, the word which means to "reign," signifies taking care of sheep. But there is a great difference between the kingly office and the office of the shepherd of our days. Now subjects are expected to die for their kings. Our Savior says that the good shepherd dies for his flock. His life is consecrated to the welfare of the sheep, providing shelter and sustenance for them, and if necessary, sacrificing his life to save them. This Our Savior did. He came down from heaven to earth to feed us with the word of eternal life. He came to communicate to us the wisdom of the Father and the whole counsel of God. He did more. He gave us his own flesh to eat and his own blood to drink. He died for us upon the cross. And he left behind him the sacrament of penance, in which the sick, and maimed, and the lame would be healed and have their wounds bound up.

He also tells us who the hireling is. He is the man who when the wolf appears flyeth and leaveth the sheep. And he flyeth because he is a hireling and has no care of the sheep. Prophets of old described this hireling shepherd. We read in the thirty-fourth chapter of Ezechiel the son of man's prophecy concerning the shepherds of Israel: "Prophesy and say to the shepherds; Thus sayeth the Lord God; Woe to the shepherds of Israel that fed themselves. Should not the flock be fed by the shepherds? You ate the milk and you clothed yourselves with the wool, and you killed that which was fat, but my flock you did not feed; the weak you have not strengthened; that which was sick you have not healed; that which was broken you have not bound up; and that which was driven away you have not brought back again. Neither have you sought that which was lost, and my sheep

were scattered because there was no shepherd and they became the prey of all the beasts of the field. My sheep have wandered in every mountain and in every hill; and my flocks were scattered upon the face of the earth and there was none that sought them." The Church is the sheep-fold of Christ. He has said, "I am the Good Shepherd. I know mine and mine know me." From the beginning of the Church's history she has clung to this allegory of the sheep-fold. The oldest pictures of Our Lord, those we find in the catacombs, represent his as the Good Shepherd surrounded by his sheep.

When Our Savior gave Peter supreme jurisdiction over his Church he demanded of him a triple profession of love. "Peter," he said, "Dost thou love m?" And Peter said, "Yea, Lord, I love thee." Then he said, "Feed my sheep." Again, he asked Peter, "Dost thou love me?" And Peter answered a second time. "Yea, Lord, I love thee." Then he said, "Feed my sheep." The third time he asked Peter, "Dost thou love me?" and Peter's heart was wounded by the apparent doubt, and he answered: "Lord, thou knowest all things; thou knowest that I love thee." Then, he said, "Feed my lambs and feed my sheep." And this has been the character of the apostolic office from the beginning; all the Apostles and their successors in the Church have been shepherds of the people. The emblem of the episcopal office is the crozier, which is nothing but a shepherd's staff. That little crook at the top of the crozier reminds us of the duty of the shepherd to watch the little lambs, and when they are running away to catch them, putting the crook of the staff under their necks, holding them fast. In the preface of the Mass for the Apostles the Church prays the supreme pastor that he may "send good shepherds" to watch over his flock. And on the last day Our Savior will gather his elect, separating the sheep from the goats.

Not only are the ministers of the Church shepherds, but they realize the character of the true shepherd, for they give

their lives for their sheep. When the Church sends missionaries abroad she tells them to go; go into the distant lands; go among pagan people; go where the name of Christ has never been heard—Go, but do not come back. The Catholic missionary goes into foreign lands and settles among pagan peoples, living among them, sharing with them their life, and dying among them. The little Christian communities that are formed in heathen lands are like little sheep folds, and the Catholic missionary lives among his sheep, sharing their joys and sorrows; and when he dies he is buried among his people. The priests of the Catholic Church are men devoted to their flocks. They are not allowed to mix in the business of the world. They are not permitted to enter into trade or traffic of any kind. They are shut off from all means of worldly advancement. They are sent among the people to live and to die for the people. Not only is their life thus devoted to the welfare of their flocks, but their garb, like the garb of the shepherd, singles them out and separates them from the rest of men.

The bishop's garb is violet, because such is his color of mourning; and the priests are garbed in black because black is for them the color of mourning. And not only the color of their clothes, but their cut also indicates that they are in the world but not of the world. They have no families of their own. Their minds and their hearts are all for their people. Like true shepherds of the flock of Christ they feed their sheep with the word of truth. They feed them with the body and blood of Jesus Christ. They shelter them in the confessional, and they bind up their wounds in the Sacrament of Penance. So that I say, the Church is not only a sheep-fold, but a sheep-fold governed by the successors of the Good Shepherd who laid down his life for his sheep.

Our Savior says there are other sheep that are not of this fold. "Them also must I bring in, and there shall be but one fold and one shepherd." Men will tell you that it is not

well for all men to think alike; that a multiplicity of churches is a blessing. And in this way men apologize for the present divided condition of Christianity. Who hears the Good Shepherd today? How far and by whom is the voice of the successor of the Good Shepherd, the Sovereign Pontiff, heard? Catholics alone hear and follow that voice. Outside the Catholic Church every one is taught to listen to the voice of his own conscience. Every one is supposed to frame his own religion. Every man is supposed to study, investigate and interpret the scriptures for himself. Every man is his own shepherd. What an awful condition for the fold of Jesus Christ! There have been hirelings in the flock and there have been wolves. From the beginning the Church has suffered from persecutors and heresiarchs. Scarcely did the flock of Christ appear in the world than ravenous wolves appeared determined to destroy it. The Roman Empire by its ten general persecutions sought the utter destruction of the Church. These are the wolves of which our Savior spoke, who tear the sheep and scatter them. But the wolves that tear and scatter the sheep of Christ are not so terrible as the hirelings who neglect the sheep and allow them to stray upon every hill. What do we see today? That awful heresy of the sixteenth century, when so many of the shepherds of the Church proved faithless to their duty, has resulted in the loss of nearly one-fourth of the entire flock of Christ. We see the children of those who were once Catholics now like stray sheep upon every hill, lost to every truth of faith, every sense of Christian morality, every idea of religion; fallen into absolute and abject paganism.

In this country of ours three-fourths of the people have never been baptized, belong to no church, and live as if there never was a Christ who bought them. These are children of forefathers who were once Catholics. They have not the bread of life; they are not fed by the body and blood of Christ; when sick they are not healed; when bruised their

wounds are not bound up. How account for their present condition? There have been hirelings in the flock and these hirelings have neglected the sheep; they have strayed away and are lost; and there is no shepherd now to seek and find them.

The Church has received from Christ the commission to gather all the sheep of the fold together again. "Other sheep I have," he says, "that are not of this fold now; them also I must bring in; and there shall be but one fold and one shepherd."

The Chinese have complained of our missionaries. They have said they would be let alone; that their religion is good enough for them; their civilization satisfies them and they would be let alone. They do not want the religion of Christ; that of Confucius is good enough for them; and they have asked the western world to recall its missionaries. "Recall these men who are teaching a strange doctrine to our people. Recall these men that are trying to uproot the opinions and ideas of thousands of years. Recall these men who would establish institutions foreign to our history on the ruins of those that we cherish, coming down to us from our forefathers." This argument is unanswerable to all missionaries except those of the Catholic Church. Men who go to China to teach a philosophy of life, to proclaim a new doctrine of morals, a new theology, have no right to disturb the peace of those people. They have no message for that nation and they were not sent to them. But Our Savior came down upon earth to save all men. He is the Savior of mankind. He died for all. He is the shepherd of the whole flock, and those who do not belong to the fold must be brought into the fold, for he says: "There shall be but one fold and one shepherd." When he left this earth he called his Apostles around and said: "I will go, but you will remain. As my father sent me, I send you. Go ye, therefore, and preach this gospel to every creature. He who heareth you, heareth me.

Go as the representative of the good shepherd, to be shepherds over my flock. There shall be but one fold and one shepherd. They shall hear but one voice when they hear your voice, because they who hear you hear me."

The Church has the same right to the obedience of the world that Jesus Christ had. As he came to preach the gospel and save all mankind, her mission is to preach the same gospel to the world and to bring all into the unity of faith. But people will tell you that it is not necessary to enter the Catholic Church; that men can be saved in any church. It may be that is true. May be. But look at the awful risk. Our Savior says: "Mine know me and hear my voice." And they can be saved in any church! Do they hear the voice of the vicegerent of Christ? They can be saved in any church! Do they receive the body and blood of Jesus Christ as their nourishment? Have their wounds been healed and their broken limbs bound up in the sacrament of penance? They can be saved in any church! Do they belong to the one fold and are they guided by the one true shepherd?

But we must not be bigoted. No! we must not be any more bigoted than Our Savior was. We must not be any more bigoted than the truth is. These people call themselves Christians and they say that they belong to the Christian Church and will be saved. May be. I do not know.

What will become of poor pagans? What will become of the children of pagans? I would rather on the Day of Judgment share the lot of the children of pagans who never knew Christ than that of the children of those who, having known the Church, rejected her authority.

Now what does this allegory mean for us, the sheep of the flock of Christ? Why are we designated sheep? In the first place because sheep are the gentlest and most docile of domestic animals. All other domestic animals are sometimes found in a wild state. You have wild horses and wild cattle, wild asses and wild dogs; but there are no wild sheep. They

always remain the same gentle, docile friends of man. Again, sheep naturally follow a guide, and they take naturally to the guidance of man. In Africa, and in those countries where there are vast flocks of sheep, it sometimes happens that thousands wander away from the settlements and are not gathered together oftener than one or twice a year. But it is a singular fact that while these sheep numbering thousands, wander far away in the day time, in search of fresh pastures, they all return at night and lie down around the cabin of the ranchman. When darkness comes they have a natural instinct to seek the protection of man; and at nightfall you will find them gathered around their protector and resting in the shelter of his presence. This illustrates beautifully the Christian character. It is one of absolute confidence; one of perfect docility. The children of the Church look up to the Church as the sheep look to their shepherd. We need never fear for the Church. God will take care of her. We never need fear what she teaches. She will always teach the truth. We never need fear what the Church enjoins. She will always command what is best. And as love is the foundation of the relation between the shepherd and the sheep, so love should be the mystical bond that unites us all together. It is peculiar about sheep that they have no means of defense. They have no fangs to tear the flesh of other sheep. They never strike with their feet; they never gore with their horns. The life of the sheep is one of unbroken peace. Such should be the life of Christians. We should live in harmony, in peace, in friendship. We should not tear each other by criticism, by backbiting, by uncharitableness. We must try to live as neighbors and as friends, as brothers of Christ, as children of the common father. While other domestic animals quarrel and fight; while the image of dogs battling over a bone is used to express disunion among men, let us not live so. Let there be no strife among us for the fleeting advantages of the present hour. There is nothing in this world worth quarrel-

ing about. There is nothing in this world worth an uncharitable word. Let us live in peace, in amity, in Christian concord, realizing the condition of the early Christians which the world saw and so much admired. Let us show to men the difference of life when lived in the sheep-fold of Christ and that when lived on hills of unbelief and deserts of moral turpitude where the sheep of Christ are scattered and lost. Let us show to the world that we love one another, and on the basis of this love are united in life. A common faith and a common hope make us one. The grave will not divide us, for after death we expect to be united forevermore in the company of the great shepherd and bishop of our souls.

(Third Sunday after Easter.)

THE WORLD: BEHOLD THE ENEMY!

"You shall lament and weep, but the world will rejoice." (John 16.)

AT Easter time the Church gave herself up to a boundless joy over her Lord's resurrection and victory over death. That feeling of joy spread over the whole earth. But that emotional exuberance was of short duration. She could not forget in her ecstasy of delight that her children were still on this earth and were in great danger of being lost. Christ, her founder, died, but he would die no more. Death would have no more dominion over him. But her children on this earth had before them still the battles on which depended their eternal salvation. They had yet to confront death. Judgment still awaited them.

On the Sunday after Easter she showed us how Our Blessed Lord commissioned his Apostles and sent them into the world to found the kingdom of God on earth. On the following Sunday she gave us a picture of that kingdom, and

represented it as a sheepfold under the guidance of a heavenly shepherd.

Today she points out the dangers that are before us; the battles that we have yet to fight; the enemy we have to overcome. But she introduces her Lord as the victor over the world and death. He speaks for her. He tells us that the world hated him, and that it would hate us also. "If they have persecuted me," he says, "they will also persecute you." "And the world hated me because I have given testimony of the world that its works are evil." He says, "Fear not, I have overcome the world." As a soldier on his death-bed will bequeath his trusty sword to his most hopeful son, leaving him as a legacy his honored career in camp and field, and charging him to bear that sword, as he had borne it, to victory; so Our Blessed Lord tells his followers to have courage, not to fear the world, because he has overcome it. And he bequeaths them his cross and tells them, "With this you, too, will overcome the world; and to him who so overcometh I will give the crown."

The Church has the same opinion of the world that Our Lord had. When the Savior was on the point of giving himself up to his enemies, he prayed for all mankind; he prayed for his followers, but he said, "I pray not for the world." That enmity which St. James says exists between this world and God still endures. And the Church points to the world and says: "Behold the enemy."

Now why is this world hated of God and his Church? Why should Our Lord so anathematize it? On the other hand, why did it persecute him? Why does it persecute his followers and hate them? What makes it the enemy of God, the enemy of God's Church, and the enemy of souls?

What is this world? St. John tells us, "all there is in this world is the concupiscence of the flesh, the concupiscence of the eye, and the pride of life." Therefore, is the world the enemy of all that is good, beautiful and true. Men love the

flesh. They serve and worship flesh. And because men are flesh the spirit of God refuses to dwell in them. From the beginning men have loved their fleshy appetites. They have worshiped their passions. They have deified their lusts. They have given to each a concrete name, and placed it in the Olympus of their divinities. Men have worshiped every form of fleshly weakness. And today the world is as much given to the worship of flesh as it was in the days of St. Paul, when he said, men "made a god of their bellies."

This is one reason why the world is the enemy of God. The world worships and follows the lusts of the flesh. And in order to succeed in making that worship supreme, they must dethrone that God who makes no compromise with lust and whose spirit refuses to dwell in a lustful man.

In the world, besides the concupiscence of the flesh there is the concupiscence of the eye. The eye is the avenue of knowledge. By the corporal eye and the eye of the mind we know all that we know. Men have tried to deceive themselves and their fellowmen by setting up a false theology; one that does not postulate the God of the universe. It blots out his name from history; it destroys his image in the souls of men. It is curious to contemplate with what zeal and industry men from the beginning have struggled to drive God out of his physical universe.

It was not long after men appeared on this earth that we find the worship of false gods among them; idolatry. Idolatry! that horrid word that is almost as old as the human race means the worship of material things; the worship of shadows, the simulacra of things; and the substitution of material gods for the eternal and uncreated Deity. When Our Savior came, the number of false gods was almost as great as the number of the stars. Anything could be god; everything was welcome to divine honors except the God of heaven and earth.

After Our Savior's coming we do not hear so much of

gross idolatry. Men were brought from the darkness of superstition into the light of Christianity. But we soon discover the old enmity toward God under a new form of enmity to his Church. For four hundred years men have been devoting their lives and their talents to the one great purpose of proving that the Church of God is a blasphemer and is without authority to speak for God. We talk about the renaissance, the revival of letters; the renaissance synchronizes with the birth of this greatest and last of the heresies.

What was the cause of this revival of letters in the time of the Reformation? The world was flooded with books. The art of printing made their multiplication easy and inexpensive. The world was filled with books and pamphlets. For what were they written? In nine cases out of ten they were written and published to show that the Church of Jesus Christ was the synagogue of Satan. And for the last hundred years, in this age that we are proud to call the age of enlightenment, in the century that has just elapsed, what has been the purpose of most of its literature? It has been to prove not only that Jesus Christ was not God, but that the Church he founded is not divine. In the sixteenth century nearly all the presses of Christendom were kept busy turning out works to prove the divinity of the Bible and the satanic character of the Church. In the seventeenth century men tried to build up a church that would take the place of the old Church. In the eighteenth we find a reaction; and the trend of literary thought was toward bold infidelity. From that time to the present the intellectual activity of the world has been directed to criticisms of the Old and New Testament. The colleges opened the attack on the inspiration of the sacred volume. The pulpits pushed on the assault and attacked the truth of the Scriptures. The newspapers swung into line and raked the whole field of the supernatural. This past century has been the golden age of letters, but every letter, every line, was instinct with infidelity. Every great battle is succeeded

by a downpour of the elements. After four hundred years of warfare, first against God's Church, and then against God himself, we have a lull, a copious rain of tears and a general scramble to get under the shelter of the Old Church of the dogmas.

The attack on the Church in the sixteenth century brought on the War of the Peasants. The attack on revealed religion brought on the French Revolution. The combined attack on the supernatural has evoked from the depths of hell the awful ogre of Anarchy, that threatens with destruction the entire fabric of our civilization, and if unchecked will reduce to a smoking ruin all the monuments of our Christian past. This is a second reason why the world is the enemy of God and the enemy of God's Church.

"There is nothing in this world but the concupiscence of the flesh and the concupiscence of the eye and the pride of life." God has warned us that happiness is not to be found here. He has told us that this is a vale of tears; that here we must earn our bread by the sweat of our brow. But he has also told us that all does not end here; that there is another world in which the wrongs of this will be righted; when the first shall be last, and the last first. This doctrine of immortality has come down to us as the heritage of the human race and as the corrective of all the ills to which poor humanity is heir. The world has always fought that doctrine. It has striven to convice men that there is no hereafter. And in this effort men have had a double motive. They sought to furnish themselves with an excuse for their own crimes and misdeeds, and to fasten permanently upon the weak and the poor a condition against which their souls rebelled.

Our Blessed Lord in today's gospel speaks to the children of the Church, and they are chiefly the children of the poor. He tells them: "The world will rejoice, but you will lament;" but he says: "I will see you again in a little while, when your sorrow will be turned into joy." "In a little while." These

words, repeated six times in this morning's gospel, ring through the ages, bearing hope and comfort to every home of affliction and every hamlet of the poor. "A little while and I will see you again." "Bear up, ye children of sorrow. Suffer the evils that you now know. In a little while I will see you again. You children of affliction, you who have crosses to bear, Oh, bear them a little while longer; suffer yet a little while and I will see you again and your heart will rejoice, and your joy no man shall take from you."

The world would snatch from the poor their sole comfort; and depriving them of their one consolation, they have brought into life a spirit of discontent that will not be satisfied until the holiest institutions of men are reduced to ruins.

The world says to the poor, "You shall be always poor." It says to the weak, "You shall be always weak. We are strong; we shall be always strong. We are rich; we shall be always rich." And then in a tantalizing mockery it tells them that in this strength and wealth there is perfect happiness. Oh, this is the gospel that makes men mad. If the things of this world, if the wealth and power of this earth constitute happiness and there is no world hereafter, then are men foolish who remain poor one hour. Then are men simpletons, who with strong arms do not seize the wealth of the rich. If that is true, who would blame men who would band together to despoil the Croesuses of this world? This ostentation of wealth, this display of worldly advantage is filling the world with anarchists. Our multimillionaires are each spending on the luxuries of life what would feed thousands. They are squandering kings' ransoms in vain attempts to multiply their pleasures. Yet, in their heart of hearts they will tell you they are not happy. They have discovered that all the pleasures of life will not bring one moment's contentment; and if they were honest, and told the truth aloud, the poor would cease to envy them. For if there are people in this world to be pitied today, it is the pampered favorites of fortune who know

not what to do with their money, and who at the close of ill-spent lives find that this world is for them only a whited sepulcher, filled with dead women's bones. But they are not satisfied with deceiving themselves, they would deceive the world and convince poor, weak men, that they are happy. And I must say that they have in part succeeded; and because many now believe that happiness is to be found only in the possession of wealth and power, the world is full of anarchy. And unless something is done to check this spirit of discontent among the people, we will have a terrible reckoning before many years.

Now, brethren, this is the picture of the world as drawn by the Beloved Disciple. It is filled with concupiscence of the flesh, and worships flesh in the place of God. It is filled with the concupiscence of the eye, and would destroy all knowledge and memory of God among men. It is filled with the pride of life, and would raise a false standard of happiness among mankind. How are we to fight this enemy? Our Savior gives us his cross as our only weapon. We must fight it with self-abnegation, with voluntary mortification, with crucifixion of the flesh; we must fight it by battling against our lusts; by bringing proud flesh into subjection, lest after professing the faith of Christ we in the end become castaways. The religion of Christ is a religion of suffering. Christianity is a worship of suffering. And any man who would gain eternal life must take up his cross and follow the suffering Christ.

We must conquer the world by our faith. We must proclaim to all men that we believe in God; and that we believe in him in the face of all that would seem to prove his non-existence. We must proclaim our belief in God, notwithstanding the mysteries and apparent injustices of his providence. We must proclaim our belief in God in the midst of our poverty. We must proclaim our belief in God in the midst of our suffering. In the language of Job, even though he should kill us, we must proclaim our trust in him.

We must practice modesty. If we are wealthy, let us not flaunt our wealth in the face of the poor. Let us have the spirit of poverty, if we have not its substance. If we are rich in this world's goods let us love God's poor.

There is not so much difference between the richest man in the world and the poorest man in the world. Both have from nature the same bodily health. Both are promised the same span of life. Both are equipped with the same five senses. Both have minds to understand, and hearts to love. What, then, is the difference between them? One owns a few more acres than the other. One is the possessor of a few millions of dollars, while the other, perhaps, has only as many pence. But if the rich man would see length of days he must live like the poor man. If the king would preserve his health he must live as frugally as the peasant. If he would enjoy those five senses that he boasts in common with the poor man, he must observe the laws of morality, which are binding upon the rich and the poor alike. Our Savior makes their lot almost identical. In fact, if there is any difference, the advantage is with the poor. "Blessed are the poor." Therefore, where the spirit of the Church prevails, there you find no enmity between the rich and the poor. There you find the rich the watchful protectors and kind guardians of the poor; and the poor, the friends and willing servants of the rich.

In this way, brethren, we must fight the world. In this way we conquer the world as Christ conquered it; the cross of Christ in our hand, and the spirit of the cross in our hearts. If there is one word which more than another brings comfort to the sorrowing souls of men, it is that injunction of Our Blessed Lord, "Learn of me because I am meek and humble of heart." In his passion he told us to learn of him how to fight and how to conquer. In his resurrection he showed us the uses of victory. "Fear not; have courage; I have overcome the world." But in that hour of victory what was the spirit that stirred his adorable heart? It was one of meek-

ness and humility. Let us be meek and humble of heart, and the peace of God which surpasseth all understanding will keep our minds and hearts in Christ Jesus.

(Fourth Sunday after Easter.)

WHAT THE SPIRIT OF GOD IS ACCOMPLISHING IN THE WORLD.

"And when he shall come he shall convince the world of sin, of justice, and of judgment." (John 16.)

LAST Sunday Our Lord pointed out the enemy and commanded us to prepare for immediate attack upon his entrenched position. He was an enemy as proud as he was strong. He welcomed the assault with the confidence that was born of forty centuries of uninterrupted victory. He was terrible in the strength of numbers. In the conflict before us we are only as one to a hundred. But Our Savior commands a charge and sounds the long roll of battle, declaring that to him who would conquer, he would give a crown. Against such an enemy there is no hope of victory, except in deeds of heroic valor. And Our Blessed Lord expected us all to be heroes in the fight. Courage is strength of soul. It is intrepidity in the face of danger. There is one word which in every language expresses unqualified contempt, and that word is "cowardice." Our Savior would have us all heroes. But while the spirit is willing the flesh is weak; and the conflict is long and relentless. It continues throughout a lifetime. From our arrival at the use of reason, until we give up our spirit in death, we have to fight, and fight without resting. "The life of man on this earth is a warfare."

True, there is much at stake. We are fighting for a king, the most glorious that ever wore a crown. We are fighting

for a God, who deserves all the sacrifices we can make for him. We are battling for an eternity of happiness. This should spur us on to noblest endeavors. But life is so long, and we are so exposed to feelings of discouragement. Men cannot keep up the fever of the conflict always. Nature finally gives way. The longest battle recorded in history is the battle near Richmond, called the Seven Days Battle, when American soldiers stood up before American soldiers, and for seven days and for seven nights fought without flinching. But in the end there was sounded a retreat. In this battle for eternity, there is to be never a surrender and never a retreat. It will last, not seven days, but all the days of our lives. Therefore it is that we need aid from on high. And for this reason Our Blessed Lord has sent us his own spirit, the spirit of God. Animated with that spirit we have the strength and endurance of God; armed with that spirit we can fight, and fight unflinchinly, without fear to the last. St. Paul says, says, "I can do all things in him who strengthens me." And we who have received the spirit of God in confirmation can be victors all, heroes all. There is before us in the field a leader, whose presence is an augury of victory and who has promised that he who overcomes will receive a kingly crown. So that to the valiant soldier on this earth is reserved the greatest reward that ever yet crowned valor. It is the reward of a diadem of glory in the kingdom of the King of Kings.

This spirit of God is a spirit of truth, and he is sent to the Church to teach her all truth. "I will send you the spirit of truth," said Our Savior, "to teach you all things." Our Blessed Lord preached a living gospel. He did not enunciate abstract truths. His word is the word of life. And St. James, in this morning's gospel, tells us that the word of God must be engrafted on our souls, the living shoots of truth must be engrafted in the living soul of man, that they may bring forth the fruit of eternal life. The truth that the Church preaches

is the living truth, because it is spoken by the spirit of God that is in her. God could not rely upon men to preserve the eternal verities. Men are fallible; they have short memories, and it is sometimes to their interest to forget. Our Savior, who came on this earth to proclaim the whole counsel of God, did not intend to leave his truth at the mercy of human weakness and human forgetfulness. In the very beginning his Spirit inspired certain men to put down in writing some of the truths that he had enunciated. And we have the four gospels and the epistles, all of them inspired by the Spirit of God, and all perpetuating in letters some of the truths that Our Blessed Lord proclaimed while here. The scriptures do not contain all that Our Lord said, because St. John—one of the most copious writers of the New Testament—declares that if he wrote all that Our Lord said the world would not be able to contain the books. But a few things have been recorded and preserved in what we call the New Testament. Besides the sacred writings, there is in the Church tradition, which is of equal authority with the Scriptures. It is the living truth of the Church, taught perpetually by the spirit of God which abides in her. She does not depend upon the Scriptures. She does not take her authority from them; she speaks by authority of the Spirit of God who dwells in her. Her words are not the dead words of a book, but the living, vital words of eternal life.

When this spirit of God came to the Church he demonstrated to the world the three categories: Sin, Justice and Judgment. This is the mission of the Third Person of the adorable Trinity in the world. First, to demonstrate, or convince the world of sin. Men did not know what sin was. Our Savior was forced to use a language that it is not easy for us to understand. It is difficult to express the truths of God in the language of men. And this difficulty the Church experienced in the beginning, when she had to select words in general use, give them a new meaning, and consecrate

them to the uses of religion. Such words as sin, as justice, as conscience, as penance, as sacrament, were words in common use; but the Church gave them a new significance, and they now express truths made known to the world first by Jesus Christ.

The Holy Ghost would demonstrate to the world what sin was. The world had no conception of wrong, except in so far as an act contravened the will of a king. That was wrong which was not in accordance with precept of the ruler, or of him who had power to make his will respected. The will of the king was supreme in his kingdom. The will of the prince was supreme in his principality. The will of the father was supreme in his household. And the will of every man was supreme to the extent of his power to compel respect. The Holy Ghost came on this earth to proclaim a new will that was to be supreme over the wills of all men, to announce the will of God, which was the sovereign law, binding on rich and poor, the strong and the weak alike. Our Savior came, as he says, to do the will of his father. The Holy Ghost came on this earth to proclaim the will of the eternal God, which was to be ever after the supreme law of man.

Sin is any act, or thought, or word against the will, that is to say, against the law of God. That is the essence of sin. Now the law of God is a law of love. Anything that contravenes that law is hatred; and all the works of hatred are works of sin.

The first great sin committed after the Fall, was the murder of Abel by Cain. St. John tells us that, "he who hateth his brother is a murderer." And there are different degrees of this murder. Men kill each other through hatred; men enslave each other through hatred; men introduce polygamy into the family through a hateful selfishness; men live in strife through hatred of each other. All the evils that this world knows spring from this spirit of hatred; a spirit opposed to the spirit of love, which is the spirit of God. The

Holy Ghost come on this earth and proclaimed to the world its sin.

He would also demonstrate to the world what justice was. Justice is perfection. Religion is a means of perfection. The work of the Holy Ghost in the Church is to sanctify her children; and sanctification is perfection. And we are to become perfect by becoming like to God. All religions have recognized this great truth. The pagans, when they worshiped their gods, felt that the best way to please them was to imitate them. This was one ray of original truth that was still preserved in the world. And if we would be perfect in Christianity we must be like to him who died that we might live. Our Savior tells us to be perfect even as our Heavenly Father is perfect. But we cannot see God, and this counsel is more or less of an abstract proposition; therefore, Our Savior came down and took our flesh and lived our life, became acquainted with our necessities and our temptations, and going left us an example that we should unfalteringly follow. Therefore, perfection in Christianity is putting on Christ, and becoming other Christs. He is our model, and he is our perfection.

Therefore, Our Savior says in this morning's gospel that the Holy Ghost would speak of him, because he had received of his. We are men; we must become Gods. But as men we have deteriorated; our nature is tainted. It is necessary that we repair our foundations, make them strong and solid, so that upon them we may rear the stately edifice of the supernatural. Therefore Our Savior proclaimed the binding force of the natural law, and required that we should be perfect men. Being perfect men he would lead us up into the condition of children of God; so that we would walk this earth like very gods, our feet upon the sod, but our minds and hearts in heaven. This is the justice that the Holy Ghost would proclaim to the world.

But he would also proclaim the law of conscience, and the

right of Christian liberty. He would convince the world of judgment. Men did not know what conscience was. A man's conscience was an unknown moral factor that no one had any cause to respect, not even himself. Who cared for conscience in a world where might was right? Our Savior proclaimed the sovereign law of conscience, and said, "The kingdom of God is within you." He said, it was "better to obey God than man." And when the Holy Ghost came into the world he taught the world that every man was sovereign in the domain of that conscience. He could set aside the law of emperors. He could trample upon the mandates of kings. He could defy the orders of the mighty ones of the earth, entrenched within the inviolable citadel of his own conscience. The world was astonished when it saw the first Christian rebels rise up and proclaim the right to obey God rather than man. It would be quickly rid of such insurgents; and the Emperors of Rome unsheathed the sword and slaked it long and deep in the blood of the early Christians.

But though they might destroy the bodies of the children of the Church they could not destroy her spirit. And when one hundred were martyred, ten thousand rose up to proclaim that they, too, believed in Christ, the Son of God: that they, too, had the Spirit of God within them, and were willing to die and seal with their blood the truth of God.

This was a great revolution. This is the great truth that has emancipated the world. This has taught kings that there is a limit to their authority; that they can rule, but must rule justly; that they can enact laws, but those laws must be founded on right. It has taught the weak that there is a line beyond which earthly power may not pass; that as children, emancipated by the truth of God, they are free, with the freedom with which Christ has made them free; free in the God-given right of that conscience, which it is better to obey, rather than the mandates of kings.

That is why the Church today proclaims this triple truth:

that any thought, word, or act against the will of God is sin; that justice is the perfection of man in his likeness of God, and that conscience is the sovereign law that binds all men, and all men alike.

Now brethren, this last proclamation of the Holy Ghost comes home to each one of us. We must respect and obey our conscience. St. Paul tells us, that there are four ways in which we can do violence to conscience. He says that we must not resist the Spirit of God; that we must not lie to the Spirit of God; that we must not grieve the Spirit of God, but, above all, that we must not extinguish the Spirit of God.

Men began by resisting grace, which is the Spirit of God in the soul. And after successfully resisting the impulses of grace, we purchase a false security by lying to ourselves and the Holy Ghost within us. Long resistance brings on a condition of enmity, so that we hate the chidings of conscience and grieve the loving Spirit of God. And this Spirit of God, unwilling longer to abide in flesh, takes his departure, and the sinner is left to a reprobate sense, when conscience ceases to speak, when remorse is dead and we absolutely extinguish the Spirit of God in our souls. Oh, let never such a misfortune befall us! But take care, this calamity begins with neglect of grace. Then comes estrangement, then contempt and finally indifference. But we must not lose courage. The Spirit of our religion is a spirit of fortitude. The Holy Ghost strengthening us, we can do all things. Think of it. There is before us a kingdom, a crown of eternal life. Him who is a victor in this conflict our Savior promises to make a king. Every valiant soldier of the cross in this world will be a king. Every valiant soldier of the cross in this world will be a king in eternity. This is the infinite and eternal reward that we are striving for. This is the incentive that spurs us on to noblest endeavor. Let us avoid sin. Let us do all justice. Let us observe the law of conscience. Let us be perfect, as our Heavenly Father is perfect. This is religion; this is Christianity.

Sin is weakness, begotten of ignorance. Justice is union with God. Judgment is self-examination. Let us be strong. Let us be instant in prayer. Let us walk before God and be perfect. Our Lord tells us to watch and pray, "that we enter not into temptation." Conscience is the compass that will safely guide us over the tempestuous sea of life. Let our eyes be ever on the needle. The man who fails in making his daily examination of conscience must fall into temptation and without rudder or compass he can scarcely hope to avoid shipwreck. May the Spirit of God illumine our minds and guide our consciences to do the right and ever rejoice in its consolation.

(Fifth Sunday after Easter.)

WE CAN PRAY, IF WE LOVE.

"Heretofore you have asked for nothing in my name. Ask and you shall receive." (John 16.)

IN this morning's gospel Our Lord inculcates the duty of prayer. This is a very hazy subject, about which most of us know something, and few of us know much. Let us this morning attempt to dissipate some of the mist that surrounds it.

It is as natural for man to pray as it is for him to love God or to know him. Prayer is the friendly intercourse of the soul with God. It approaches him moving on by the two feet of love and knowledge. It is the dual expression and the combined normal action of both. Man must know God before he can love him, but knowing him and loving him, he must by force of his nature pray.

Let us speak first about love. There are four kinds of love: We love for our own sakes, and that is the love of concupiscence, a purely selfish love; as when we say we love wine or savory viands. We love for the sake of the object, and that is a love of benevolence; as when we love a beauti-

ful landscape, or a beautiful picture, and wish they were more beautiful. We love with a love of mutual benevolence; and that is a love of friendship, and is endearment or charity, and by it rational creatures love to be loved. This love of friendship, of endearment, or mutual benevolence, is between rational creatures and is founded upon communication. Such love seeks the society and converse of the thing loved. I am my friend's friend, and our love is personal, singular and reciprocal. What we know is good; evil is only defective good. What we will is good; what we love is good. What is evil cannot be known, or willed, or loved in and of itself. God is the supreme good, therefore, supremely to be loved and desired. We love him and are loved by him. There is appreciation, preference, endearment, mutuality and charity in our love for him. "I love them who love me." "Whoso loveth me will be loved by my father and I will love him." (John 14.) The communication upon which this mutual, friendly, charitable love rests, is eternal bliss, begun here and perfected in Paradise. This love seeks society and mutual entertainment and is perfect only in the possession of God.

Let us inquire further into this mutuality of charity between God and man. God has all these different kinds of love. He loves the whole world, the universe that he has made. But it is with a sort of love of concupiscence; that is, a love in which he feels pleased to have before him these works of his hand. But he has likewise a love of benevolence for all mankind. He wishes all men to be saved, and gives them all sufficient grace to that end. He has, moreover, a love of friendship. He loves men and would be loved by them. And this love of friendship has in it the condition of mutuality; that is, it is a reciprocal love and must exist through constant communication. It is charitable, because it subsists between God and us; the rational creature and the God that made it. This love is based on knowledge, because we cannot love what we do not know. Therefore,

the first step in prayer is to know God. Knowing him is to love him. We cannot help loving him if we know him. We cannot know except what is good. Evil is only a defect of good. We cannot will except what is good. We cannot love except what is good. Therefore, God being the supreme good, is the supreme object of our intelligence, of our mind, and of our affections.

Given these two conditions of love and knowledge on the part of the creature, and infinite and uncreated eternal love on the part of God, it is impossible to prevent communication between these two lovers. And this communication, this conversation, this intercourse, is prayer.

God loves all his works. He has an affection for all that he has created, because they are his. He loves them because they are realities, not fictions or possibilities. He has for all a love of benevolence. He is always ministering to them. Everything in creation is sustained by him. Conservation is only a continued creation, and if he were to withdraw his creative power from the world, it would return to its original nothing. And, therefore, God wishes everything in the world the perfection which it enjoys. But after the angels God loves man more than all his other creatures, because man is the highest and noblest work of his creation. And he has for man this love of friendship. He loves man, and would be loved by man in return. He would have the love between them reciprocal; and in order that it may be continued and strengthened, he has not only continued man's existence; he has not only conserved his perfection of mind and body, but he has in store for him an eternity of bliss in heaven. Therefore, God communicates his love to man, and man communicates his love to God, and this relation is based upon that communication of his eternal life.

God has for us, I say, a love of friendship; which means an individual love. God has never made two men alike. If you have a friend you many travel all over the world and

look into the faces of the eleven thousand millions of people who live on this earth at the present moment, and you will not find his counterpart. You will not find one you will mistake for your friend. Isn't that singular, that in eleven thousand million of faces there will be no two alike? Now it is not only in the matter of faces, but in disposition, bodily formation, and everything that combines to constitute the individuality of a man, there are no two men in the world the same. They not only differ in their physical and moral make-up, but they have all a distinct vocation. God had a singular purpose in placing each one on the earth. And he has given him the charge to do a certain work for him, that no one else can do, and no one else will ever be called upon to do. This, you see, makes every man a distinct and independent individuality, and God's relation to him is of the most intimate and personal character. He would be loved, not by mankind in general—because mankind in general cannot love; mankind in general has no heart; God does not love mankind in general. Ten men cannot combine in loving God. Two men cannot unite in loving God. Love is an individual act. Therefore, if God is to be loved by man, he must be loved by individual men, or not at all. So you see that God's relation to us is that of individual to individual. And our relation to God is purely personal. Now in responding to God's love we may unite in a general tribute of praise; there is such a thing as public worship, state worship, civic worship, social worship, family worship. But God is not satisfied with these general expressions of adoration—only in so far as they express a multitude of individual appreciations. What makes the general sentiment valuable in his eyes is the individual units of feeling of which it is made up.

If we would love God and serve him, we must do it in our private and individual capacity. That is the love that God wants and the only love that he appreciates. Men at the present moment are trying to shirk all individual responsibility

in regard to God. They would make God one of the many agencies of good in the universe. Or, they would make him the aggregate of all the agencies that make for good in the universe. They would hide him, blot out his individuality, his personality, and confound him with all that is good. And they would like to blot themselves out of individual existence. They would shirk all individual responsibility toward God. They would hide themselves behind the race. They would say that the race is responsible to God, not the individuals that compose it. They would say that individual men count for nothing; these units go no further than making up society; and society is responsible to them, and not they to society. But the relations between God and man are the dim relations which subsist between infinity and finite entities. Against this view of life the Church protests. She would have us know God as an individual, with a mind to know and a heart to feel; that he has a will and that that will is supreme. She would have us understand that we are individually responsible to God; that we must answer to him individually for our individual acts; and that the love which must subsist between God and man, is the love of an individual God for an individual creature.

But you may say, it is hard to love God if we do not know him. I would say, it is not only hard, but impossible. But is it true that we do not know him? Is it true that he has not revealed himself to us? He has not told us all about himself, because if he did we could not understand him. It is impossible for finite intelligence to understand the infinite. But has not he given us enough knowledge of himself to warrant us in loving him with our whole heart, our whole mind, and all our strength? Hasn't he revealed his love to us? Hasn't he created us? Hasn't he created this world for a home and dwelling place for us? Hasn't he sent us the early and late rains, and given us the change of seasons? Hasn't he decked this beautiful earth with the green grass to sustain the animals

that support us? Hasn't he domed this lovely world of ours with the starry heavens above. He has declared his love for us in nature. Hasn't he declared his love for us in the realm of grace? Hasn't he stamped his image upon our souls? Hasn't he given us an eternal aspiration, the knowledge of infinite good and the desire to possess it? Hasn't he sent us his grace in order to enable us to attain his supernatural beatitude? Hasn't he given us his only Son, and hasn't that Son died for us? As St. Paul says, "Christ loved me and gave himself up for me." All these things God did not do for the race or for man in general, or for any category of existences. God did all these things for you, and for me, individually. He was prompted to do this goodness out of regard for us individually. He loved me when he created the world; he loved me when he made me; he loved me when he sent his Son on to this earth; he loved me when he sent that Son on to death for my sake.

So you see, brethren, there is a relation of friendship between God and us, either loving the other, to be loved in return.

Why don't we know God? Because we shut our ears and will not listen; we shut our eyes and will not see. We do not want to know him. We never care to hear anything about him. We seldom think about him. We are interested in everything else; the happenings of the world; what is going on in the cities; what is going on in the streets and alleys of our great towns. That is what we are interested in. We are interested in the sports of men. These things we read about; but the moment we come upon a page or article that speaks about God or religion, over goes the leaf, and over goes the page, and we turn to something else. We do not want to learn about God. We think we know enough. Many would gladly unlearn what they know of him. Therefore, brethren, our duty begins with knowledge, knowledge, knowledge.

The Church teaches us that the first step we make towards God is in knowledge. The second we make toward God is in love, and so we go, increasing in knowledge, and increasing in love, step by step, until we reach perfect union with God in prayer. When we reach that condition we cannot help praying. When we know God and love him we cannot help telling him so. Get two lovers on this earth and put them together; try to prevent them from communicating their feelings one to the other. You man muzzle them—they will talk through looks. You may blindfold them, but somehow or other the magic of each other's presence will be communicated, and they will enjoy each other's society. If we love God we cannot help talking to him. If we love him we cannot resist the impulse to be near him. And this is essential to all friendship. How can we make a friend if we never expect to see him again or speak to him again? No, friends are made to enjoy each other in friendly intercourse and society. This is the reason why in Proverbs God says, "I love those that love me"; and Our Savior says, "He who loves me will be loved by my Father and I will love him." This is what St. Paul means when he says, "Let our conversation be in heaven." That means, let us pray and pray always. And if we know God and love him, we cannot think about anything else or talk about anything else.

But how are we to regulate this relation? We cannot be on our kness all the time. There are other things to think about besides God. We have other duties to perform besides those of religion. Well, to begin with, let us regulate our lives. Let us decide what we are going to do for eternity, and how and when we are going to do it. A man who does not live according to a self-imposed rule, is a man living a dissolute life. Therefore, if we would make any advances in perfection in the knowledge of God, and the love of God, we must impose upon ourselves a rule of life. And there are certain points that we must insist upon. We must say

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our night and morning prayers. Not our night prayers alone, but our night and morning prayers. In the morning we go forth to face the battles of the day, its temptations and trials. We need the grace and help of God that day. And to go into the field, to confront our spiritual enemies, without first putting on our armor, strengthening ourselves in prayer, and obtaining the assistance of heaven, is simply to invite defeat, Therefore, very man who wants to live holily must begin the day with prayer. But with all our best intentions and with the closest preparation, we will often fail; every day will have its own record of offenses. Therefore, at the close of each day, before retiring to rest, we must make our peace with God; we must obtain forgiveness for all the faults committed that day; so that with a heart full of confidence and with the blessing of God upon our souls, we may lay ourselves down to peaceful sleep.

But there are other duties besides those of night and morning prayers. There is the duty of going to Mass on Sunday; the duty of going to confession regularly. Let us impose a rule upon ourselves, because God does not respect the worship that is offered him through whim and caprice. It is not respectful. If you invite your friend to visit you and he says, "Well, I may call some time when I take a notion," you do not appreciate that kindness. If he tells you, "I may come to see you some time when I feel like it," you would just as soon he would stay away. But if he says, "I will call to see you at nine o'clock on Wednesday morning," and he keeps his word, you receive him not only with pleasure, but with every mark of respect. He has thought enough of you not only to come and see you, but he has discommoded himself and set every other interest aside, placed you first for the time being in his esteem, everything else being relegated to the rear, in order that he may testify to you the love which he bears you. Therefore, while all the service we do to God is always acceptable, that service is most acceptable that is

done according to rule. There are many things I can do in the morning when I first get up, but I have promised God I will give him my first thoughts—and I give them to him. There are many things that may engage my attention before I go to sleep, but I have promised God I will speak my last words to him before I lay myself down to my night's rest—and I keep my word. There are many things on Sunday that may call for our care and consideration. But we set them all aside, because we have promised God we will assist at the sacrifice of the Mass—and we keep our word. There are many things that may be profitable, from a worldly standpoint, the first Sunday in every month; but we brush aside all earthly considerations and remember that we have promised God we will go to confession and prepare for communion on that first Sunday of the month, and we keep that promise. This is honorable service. This is the service of men who honor their God, of men who are friends of God, of men who would treat God as a friend.

But there are many kinds of prayer. There is the prayer of meditation. There are many so-called systems of prayer, plans of prayer, methods of prayer. Well, I tell you, I don't think much about them. If a man were to write a little book and call it "How to Make Love," I don't think he would sell a thousand copies. I think all those who would buy it would throw it away and say they had wasted their money. It won't work. Every man must make love his own way. Every man must pray his own way. Prayer is the expression of a man's knowledge of God and love for God, and that knowledge and love being different in different men, there can be no two men who pray alike. But this is the foundation of all methods of prayer: we must know God; and to know him we must study him, listen to what he says of himself and to what the Saints say of him, and to the voice of grace within us revealing him to the soul. We must love God when we know him. And this love must be an individual love, a love of friendship,

of one to one, and forever. And when this knowledge and this love subsists in the soul, then we can walk forth as children of the light, as children of God; can cast aside the badge of our servitude and rise to the condition of friends of God and sons of God, and possess him for evermore.

(Sunday within the Octave of the Ascension.)

WE MUST BE ALL WITNESSES FOR CHRIST.

"But when the Paraclete, the spirit of truth, will come, he will bear testimony of me; and you will bear testimony of me." (John 16.)

WHEN Our Lord spoke to his followers, after his resurrection, he told them that they would be witnesses of him in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth. In the early Church no one was thought to have borne testimony to Christ who had not laid down his life for the faith. The martyrs were considered the only witnesses. A celebrated English writer, speaking of persecution, says that the martyr spirit alone bears witness to the truth of any religion; that it is only by dying for our religion that we proclaim it divine. And the great argument which convinced the world in the days of the Apostles, was the readiness of the early Christians to lay down their lives for Christ. The number of those who shed their blood to attest their faith will never be known; but the early martyrs number hundreds of thousands. Take one fact: For three hundred eleven years every Pope that governed the Church, save one, shed his blood for the faith; thirty-two of the first thirty-three Popes laid down their lives for Christ. In those days to be elected a pope meant to be elected for a martyr's crown. This is the kind of testimony that counted for Christ in the early days.

His Father testified of him on the banks of the Jordan

when he was baptized: a voice from heaven proclaimed him the Son of God: "This is my beloved Son, in whom I am well pleased." And on the morning of transfiguration, when Our Savior's face shone like a sun, and his garments became white as snow, a voice from heaven again cried out, "This is my beloved Son, hear ye him."

The Holy Ghost has testified of Christ. He has convicted the world of sin, of justice and of judgment. He has convicted the world of the terrible crime of deicide.

Our Savior has borne testimony of himself. His miracles spoke for him. "If they do not believe my words," he said, "let them at least believe my works."

But God the Father testifies no more. The Holy Ghost does not now perform those wonders that were vouchsafed the early Christian Church. We have no longer miracles to attest the truth of the Christian faith. Our Savior, when he stood before his earthly judge and heard what men had to say against him, refused to speak. We are told that Jesus was silent. And when his enemies had compassed his death and he lay in the tomb, the guards spread the false report that while they were asleep his disciples came and took his body away. Our Savior's lips were sealed in death. So that now we can no longer look to heaven for those attestations of the truth of the Christian religion which were so frequently afforded in the early ages of the Church. Christ must be vindicated today and his Church must be vindicated, if at all, by our testimony. "You shall give testimony of me in Jerusalem, in Judea, in Samaria, and to the uttermost ends of the earth."

For, brethren, Our Savior is on trial today. He is brought to judgment every day. Witnesses pro and con are being heard by the grand jury of the earth every day. He is being condemned daily, and he is being put to death daily. St. Paul says that Our Savior died once and will die no more; that death will have no more dominion over him. But he

also says of those who have fallen away, that they crucify again the Son of God and hold him up to derision. So there is a crucifixion going on all the time, and Our Savior is being gibbeted every day in the souls of those for whom he died. When Our Savior stood before his judge and heard those awful charges, there was no one to speak for him. Of the thousands he had befriended, of the tens of thuosands he had consoled, of the multitude who had a few days before acclaimed him their king, there was not one to speak a word in his defense; and he mutely submitted to the sentence of death pronounced upon him by the Roman governor. How often have we said to ourselves: "Oh, if I were there, I would have spoken for my Lord!" We would have put the lie down the throats of his infamous accusers; we would not have been cowards, like Peter; we would have rushed before the tribunal and proclaimed him innocent. It is not from the condemnation by Pilate that he would have us deliver him. He died that death willingly. He went gladly to that sacrifice. But there is a more horrible trial before him; a more appalling sacrifice. And it was the thought of that sacrifice that wrung his sacred heart in the garden of agony when he said to his Father, "Oh, take that chalice away from me, that I may not drink it." It is the awful crucifixion which he endures daily in the hearts of those for whom he died. And he appeals to us to save him from that dreadful death. He appeals to our testimony and asks us to speak out loudly in his defense.

Now of what does Our Savior stand charged today? Upon what is he being tried every day in this world? He says, "I am the Way, and the Truth, and the Life." "I am the Way. If you would be saved you must follow me. You must take up your cross and walk in my footsteps." But the world refuses to follow. They reject his cross. They will not walk in the path that he has pursued. He acknowledges that that way is narrow and difficult; but it is the only way. He says that few find it; but it is the only way. It is rough

and steep, and only those who trudge along and are not afraid of bruising and bleeding their feet pursue that way to the end. But there is no royal way to heaven. There is no easy way to Paradise. There is no carriage-way to eternal happiness. This way of the cross that Christ trod is the only way.

And he looks to us to vindicate him in this and to prove the example that he has given the world. Are we demonstrating to the world that the way of the cross is the true and only way? Are we walking in that narrow and difficult path? Are we slowly climbing the rugged slope of our Calvary? If we are, then do we bear witness to Christ.

He says, "I am the Truth." The world long ago rejected Christianity as a system of truth. The men of our day reject revelation. The haughty spirit of modern scientific enquiry has no respect for the Scriptures. They say that the doctrine of Jesus Christ was very good for his time; but it is Oriental. It is not the teaching that suits our age; it is not the doctrine that can be approved by this generation; it is not the truth that will save men in the twentieth century. Now, is that true? Was Our Savior only a prophet for his own time and country; or was he a prophet for all time? Is his truth eternal and unchangeable? Is it a fact that heaven and earth shall pass away, but his Word shall not pass away? Is his truth as living, and as vivid, and as vital today as it was the day is was spoken? Is his gospel as rich and fruitful in good lives today as it was in the early days of the Church? Is it the truth that saves now? Is it still the word of eternal life which we are willing to shed our blood to attest and vindicate? If we so say and declare, and proclaim it in our conduct, then are we witnesses of Christ before the world.

Our Lord says, moreover, that he is the Life. Men have different views of life. Half the world and more live only for the present time. The lesser part live for the life to come. The former look upon things of earth as the only reality; everything else they think is shadow. The latter look upon

this earth as a shadow that passes away, and judge that the only real things are those of God and eternity. Here we have a world divided into two camps. Our Savior says, "I am the Life." And those who live for eternity live the life of God; live for God and in God; and look for the fruition of their hopes in the world to come. If we live such a life, then are we bearing testimony unto Jesus Christ.

But Our Savior particularizes and goes into detail. He says, "There are three who give testimony unto me on this earth: The Spirit, the Water and the Blood." This is language known to men, but which Our Lord employs to express truths that are almost beyond human comprehension. But three conditions attest the truth of the Christian religion: the Spirit, the spirit of God, that spirit that in the beginning went out and separated the waters from the dry land; the Spirit which Our Lord surrendered into the hands of his Father on the cross; the Spirit of God that came down upon the Apostles on Pentecost Sunday and made them all fiery witnesses of the truth of the Christian religion. Have we that spirit of God? The Apostles had it not in the beginning. Our Savior upbraided them and said, "You know not of what spirit you are." Have we that spirit of Pentecost? Have we that martyr spirit, ever ready to make any sacrifice that God may call on us to make? Oh, it was this spirit that staggered the Roman Empire. They could destroy the bodies of the early Christians in thousands and tens of thousands, but they could not crush the spirit of the Christians. That spirit remained invincible; that spirit laughed at torments; that spirit defied the powers of men; that spirit shuddered not, faltered not, failed not, when brought before kings and princes, and went forth to death singing hymns, their heavenly psalmody being cut short only by the axe of the executioner. Oh, that intrepid spirit that conquered the world! Have we it? We have it not, or the world would be convinced and converted as it was in the beginning. The world would now

surrender to the Cross as it surrendered in the days of the martyrs.

We bear a halting testimony. Our Savior has told us we cannot serve two masters. We cannot have the spirit of loyalty to God and the spirit of loyalty to the world. And we are trying to do the very thing that Our Savior says is impossible. Therefore our testimony is valueless. We do not bear witness to Christ.

He says, moreover, that water and blood bear testimony to him. In this he would vindicate the whole sacramental system of the Church. The Church proclaims that men are fallen; that we are born children of wrath; that it is necessary we should be born again; that from the condition of children of men, we must rise to the condition of children of God through baptism. In language loud and clear the Church proclaims again what Our Savior enunciated—"Unless you are born again of water and the Holy Ghost, you cannot enter the kingdom of heaven." She consents to no compromise. Those who are not baptized are not children of the kingdom; only those who are baptized and believe will be saved.

And that other great fundamental truth of Christianity—the forgiveness of sins. Men are sinners all. The man who says he is not a sinner, is a liar, says St. John. And to be saved we need the mercy of God; we need the bloody atonement of the cross; we need absolution in the cleansing blood of Jesus Christ. The word may scoff at that doctrine as it will; the Church has never faltered in proclaiming it. It was true in the beginning and it is true today. If men would be saved they must confess their sins. If the souls of men are to be washed from their iniquities, it must be in the laver of penance; if God's pardon is to be poured out upon the human race, it must be by the anointed lips of priests, to whom Our Savior said, "Go teach all nations, and whose sins you shall forgive they are forgiven them."

Here we have the three great categories of truth, which

attest the divinity of the Christian religion, and to these Our Savior confidently appeals. "Three things are witnesses on this earth, the spirit, the water and the blood, and these three are one."

Now, brethren, are we bearing this full and free testimony to Jesus Christ? If we are, if we confess him before men, he will confess us before his Father who is in heaven. The world wants this testimony. It is the only testimony that now will save it. The world does not believe in miracles any more. The world rejects revelation. The world has no faith in the Bible. The three heavenly witnesses have their lips sealed. If Our Savior is to be vindicated, he must be vindicated on the living testimony of our deeds. If the world is to be converted to Jesus Christ, it must be converted on the witness we bear him by our acts. But this testimony is not in words alone. I might say it is not in words at all.

How was it that the Christian people converted the world in the beginning? Because they astonished it by their wondrous charity. "Oh," said they, "how these Christians love one another." Love is the one universal desideratum. Love is the life of the human soul. We live for love here, and we live by love hereafter. An earthly life without love is death; and eternal life without love is hell. Oh how those early Christians loved one another! Can that be said of us? Is our charity so strikingly illustrated in our lives and conduct that the world stops to study it? I fear not. We lack the fundamental principle of charity. We have no love for God in our souls; and not loving God we cannot love our fellowmen for God's sake.

Moreover, we are not only not testifying for Christ, but we are testifying against him. Are we not witnesses for the world against him? Are we not scandalizing our fellowmen by our flagrant violation of every Christian duty? Are we not driving our brethren from the Church? Are we not keeping people out of the Church by our unchristian lives? Are we not stumbling blocks in the way of souls to God? That

were terrible. But there were false witnesses against Christ when he was tried before Pilate. There were false witnesses against Christ on the morning of his resurrection. As there was a false witness against him among the Apostles, there have been Judases among Christians ever since.

Oh, brethren, if we do not testify for Christ, let us pray that the misfortune may not befall us of testifying against him. If we bring not in souls to God, let us not be stumbling blocks in the way of those who would go to him. Let us always bear in mind that the condition of eternal happiness is this: If we confess Christ before men, he will confess us before his Father who is in heaven. Those who appeared as witnesses against Christ before Pilate were entitled to share in that generous extenuation Our Lord spoke on the cross: "They know not what they do." We can claim no such excusing ignorance. With full knowledge of our deed and with premeditated malice we re-crucify the Lord of Glory. As one of the Fathers has said: we slay him with the sword of our tongue, when we witness falsely against him. The early Christians could say to the emperors: "We fill your armies, your courts, your schools, your forums; but we leave you your temples." Let us refuse to worship in the temple of Mammon. Let us say to the worldlings of today: "We live among you; but we are not of you. You may worship wealth, glory and power; but for us there is only one God and him alone will we adore."

PENTECOST.

> "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you." (John 14.)

ON the day of Ascension, in that solemn and sad leave-taking from his Apostles, Our Savior said to them that he would not leave them orphans, that he would go but he would send a comforter, the Peraclete, who would teach them

all things, and suggest whatsoever he had told them. But he charged them not to leave Jerusalem until they should have received the Holy Ghost. This seems a very strange injunction. It meant a loss of ten precious days. The city was full of strangers, come to celebrate one of the greatest of the Jewish feasts. The city was ripe for conversion. The multitudes were gathered in the capital of Judea, ready and willing to hear the new doctrine. Why did not the Apostles rush forth and make known the glorious tidings of salvation? Why did they remain locked up in an upper chamber ten long days, permitting that multitude of people to disperse to their homes, and losing a precious opportunity of making known the gospel to the whole East? Why this pernicious inactivity? They were apparently fully equipped for their work. They had received baptism at the hands of Jesus Christ himself. They had been taught by him for three years. They had made a three years' course of theology under the sublimest teacher of Christian science the world ever saw. They had not only been taught theoretically the way of God, but it had been pointed out to them in the life and example of Our Blessed Lord. And the truths they had learned had been confirmed by miracles without number. They had seen this wondrous teacher give hearing to the deaf, sight to the blind, speech to the dumb. They had seen him raise the dead to life. They had beheld him feed five thousand men with five barley loaves and three small fishes. They had seen him walk upon the water. They had heard a voice from heaven twice proclaiming him son of the Eternal God. They had beheld him transfigured on Mount Tabor. They saw him die, and they saw him rise again, as he had said, giving the final confirmation to all he had taught, by the greatest miracle of the ages. They were fully imbued with the teachings of Christ, and with the spirit of the gospel. Why were they held back from their work? Why did they remain ten days locked up, waiting?

There was something yet wanting to complete their

apostolic equipment. The Third Person of the Blessed Trinity had yet to contribute to the work of our salvation. The three persons all took part in the redemption of the world. It is difficult for us to understand how one person of the Blessed Trinity became man, and not the other two. It is illustrated in this way: When Our Savior put on humanity, he, as it were, put on a garment; and when a man puts on his coat he is frequently assisted by others in doing it; while he is putting on his coat, the others are helping him. In like manner, when Our Savior assumed humanity, he put it on as a vestment; he himself became man, and not the other two persons of the Blessed Trinity; but in putting on this clothing of humanity, he was assisted by the Father and the Holy Ghost. The Father contributed his part to the redemption of mankind by giving us his Son. That Son contributed his part in the redemption, by going down to death; but there was a work to be done by the Third Person of the Blessed Trinity, which was accomplished after the death and resurrection of Our Lord, which is the subject of our celebration on Pentecost Sunday.

The Apostles had all authority, they had all faith, they had all knowledge, they had all experience of three years' conversation with Our Lord, but there was something wanting still. It was the Holy Spirit. It was the new soul that was to give energy, direction, perseverance, to this new power of divine charity created in the world. I will explain it in this way: We have five senses, but while our eyes are open, we do not always see. And we do not always see because of our attention is not always attracted to the object before us. Our eyes are open and things pass and repass, but we pay no attention to them and we actually do not see them, because the eye does not bring the image to the conscious brain. In the same way, in a multitude of noises or sounds, or speeches, we sometimes sit and hear nothing, simply because we pay no attention. The sounds that are received by our ears are com-

municated to the brain, but our minds do not heed them, therefore we do not hear. Now it is in somewhat similar manner that the virtues we possess are not active unless they are given a special direction and suggestion; they remain inert. The Holy Ghost draws attention to the passing opportunity. He arouses this latent virtue, that is, this latent spiritual energy, and suggests the immediate exercise of its faculties. And for this reason the Holy Ghost is called the suggester. Our Savior says he will send the Holy Ghost, who will recall, who will suggest to our minds, whatsoever he himself has taught. And this suggestion becomes a sort of spiritual instinct; and this constant communication of the Holy Ghost with the soul by means of inspiration, is that immediate impulse given to it to seize a present opportunity and to profit by it.

This office of the Holy Ghost, then, becomes most important; because what is the use of graces unless we respond to them? What value are our opportunities if we make no use of them? Now this action of the Holy Ghost on the soul gives the soul a sort of temper, without which it is of little practical avail. You know how temper is communicated to metal. The substance of the metal is not changed. The substance of the steel is the same after being tempered as before. But by means of this process, by the action of the fire and the water on the substance of the steel, it receives a new property, which we call "temper," which imparts to it an edge, and which gives it sharpness and effectiveness as an instrument. The difference between iron and steel is; iron will yield, but will not rally. Pressure put upon steel causes it to yield; but the moment the pressure is removed, it rebounds and resumes its former place. Now this is precisely the quality of the soul which we receive from the Holy Ghost. It is responsiveness. It is the disposition to answer every suggestion of grace. It is that instinct which makes us seize an opportunity of merit when it is presented; and upon this all our future depends.

Now, brethren, the child is baptized, as were the Apostles; it receives regeneration, that is; is born to a new life. The child receives in the atmosphere of the Christian family that intimate acquaintance with the light and life of God which is the charm as well as the blessing of Christianity. The child is afterwards instructed in his religion. He is taught the catechism. He makes his First Communion. He receives the body and blood of Jesus Christ. He receives this new source of supernatural life, which is the soul and divinity of the man-God. Why is he not now prepared for the battles of life? Why cannot you trust him to go into the world and fight and overcome his enemies? The Church says, "Wait, wait, bide awhile, wait until you receive the Holy Ghost. Wait until you receive the spirit of God, to make you strong and perfect Christians and soldiers of Jesus Christ." And this is the effect of confirmation. This is the consequence of the presenc of the Holy Ghost in the soul.

To go more into detail: I would say, that there are three kinds of knowledge that we may have of the same subject: We know things in the light of reason, and we know them well; we know them thoroughly. We know the same things by the light of faith, which is a higher light, and which gives us an aspect of the same truth we did not have before. But there is a higher wisdom than the wisdom of the world; there is a higher intuition than the intuition of the faith. There is that wisdom which comes from the presence of the Third Person of the Blessed Trinity in the soul, which is a wisdom superadded to the other two wisdoms and making them complete. Now what do we mean by this supreme wisdom? It is that by which we comprehend clearly the real end, the final purpose of our being. By human wisdom we can see a purpose in creation. We can see the evidence of design in nature. By our faith we can see a supernatural purpose and design in our creation. But by the light of the spirit of God we can see into the very depths of eternity and view in the first counsels of God, the end and purpose of our individual crea-

tion. This wisdom God says he has refused to men, and given to the little ones. This wisdom he says he will give us when we are confronted with our worldly enemies. "Fear not," he says, "I will give you words and I will give you wisdom."

The presence or the spirit of God gives to the soul knowledge. We cannot know much because our mental faculties were crippled by the fall. We have to study long and hard to master any science, and after all our study we have to confess ourselves very ignorant. When Newton had about finished his scientific career, he declared that he felt like a child, standing on the shore of the little he knew, with the vast ocean of the unknown stretched out before him. The spirit of God enables us to understand mysteries, secrets, that are hidden from the foundation of the world. St. Thomas, the greatest light of the Church, says that he learned more at the foot of the crucifix, than he learned in all the books he had ever read.

The Holy Ghost brings us understanding. We are naturally stupid. We easily get astray in our calculations. Our Lord complained of his Apostles on this score; he said, "O, ye slow of understanding." It is very difficult to make the human mind understand the truths of God; and it is the peculiar effect of the presence of the Holy Ghost in the soul to make these difficult things easy; to make these abstruse things plain. Therefore it is that you find so much knowledge among Catholics who are otherwise uneducated.

A celebrated American writer set out to write a book on what he had learned from people who were considered unlearned. He had in the course of his life met a great many people, illiterate men, from whom he had learned much; and he thought he would jot down these little scraps of knowledge that he had picked up, and acquired from the lips of men who in the eyes of the world were considered unlearned. He wrote and wrote on, and when the book came out it was a large volume. Now it is the same as regards so-called uneducated

Catholics—the words are almost contradictory. A man cannot be a Catholic and be ignorant. His religion is light, his religion is knowledge, his religion is wisdom; and if he has received the spirit of God, he has received the light and knowldege of God, and it is impossible he should be ignorant. He may be illiterate; he may not be able to read or write; but there is a great difference between illiteracy and ignorance. You may go to Catholic countries and meet people who cannot read or write, and they will astonish you by the knowledge of their religion which they manifest; they will astound you by the clear insight into the truths of faith which they exhibit; they will startle you by the deep philosophy that they will show themselves familiar with, in their most ordinary and familiar conversation.

But the wisest man needs guidance. There are times when we do not see our way. There are problems and perplexities of conscience which envelop us in Cimmerian darkness, when conscience seems to be asleep, and stolid wisdom seals her lips. It is on occasions like this that the Holy Ghost counsels us as to what is best, and enables us to see the right, like the clear ray of light athwart the darkened heavens.

The spirit of God in the soul is one of fortitude. This was the first apparent effct of the coming of the Holy Ghost upon the Apostles. They were before that coming eleven of the most cowardly men in the city of Jerusalem. When their Master was apprehended, they fled. When he was brought before the Judge to be sentenced to death, they were not to be seen. When the whole multitude shouted for his blood there was not a voice raised in protest. When Peter, the head and chief of the Apostles was confronted by a woman who thought that his speech betrayed him as a Galilean, he swore, he took oath, that he did not know the man. But the moment they received the Holy Ghost, their tongues were unloosed, their souls took fire; they rushed into the world like firebrands, and set the whole earth aflame. These cowards of yesterday

were seen now speaking in the market place, on every street corner, confronting those who had condemned their master a few days before, challenging the Jewish people, and accusing them of the awful crime of deicide. The whole city was astounded: it was shocked by the awful peal of thunder that inaugurated the great miracle of Pentecost. They were startled at the sight of these men, who came suddenly among them, with the intrepid spirit of conquerors. They were startled by the wisdom and the eloquence with which these Apostles unfolded the truths of this new religion. And they said, "What does it mean, what does all this mean?" Not only were these Apostles now armed for victory, but they spoke in a tongue that everyone understood. Speaking one language, it was a language that went to all minds, all hearts, bearing to all a message of salvation.

The spirit of God aroused a spirit of piety. And with all that heroic fortitude the Apostles were as gentle, and as mild as maidens. They had that gift of piety. They spoke to men as their brothers. They sought the conversion of men, not for their own benefit, but solely to bring salvation to brothers. They proclaimed the whole human race one family, and bade them come together and appeal to their common father once more. The spirit that animated the first Christian teachers was a spirit of brotherly love, a spirit of filial fondness and confidence in the heavenly Father.

It was a spirit of fear of the Lord. Christianity is not a mere sentiment. It is not a mere notion. It is not an æsthetic fashion. Christianity is truth, is law, is stern responsibility; for the primary foundation of all true religion is not the love of God, but his fear. The seventh of the gifts of the Holy Ghost is this holy fear. As the first gift is one of wisdom, the last gift is one of fear. For we are told that the fear of God is the beginning of wisdom; and in this way God is the Alpha and Omega of all that is divine in man.

Now, brethren, the presence of the Holy Ghost in the soul

should become manifest, and it is manifest, in the changed life of the individual. Christianity has made men love one another. It has taught men the duty of fraternal charity. Not only by and through it did wars cease and slavery disappear, but there sprang up between men a feeling of friendship and brotherhood that the world did not know before. Institutions for the amelioration and succor of those in misfortune rose up everywhere, attesting this abiding spirit of charity in the Christianized world. It is manifested, too, in the altered relations of the different classes of society. The rich began to love the poor, and the poor to reverence the rich. Masters learned to respect their servants and the servants learned to obey their masters as they would obey God. There was not that fierce feeling of hostility between the different strata of society, that we notice today. It was this spirit of the Christian religion with which the world first became enraptured.

The spirit of God is a spirit of joy. There is no civilization worth the name, that does not provide amusement for the people. The people must have innocent distractions here on this earth. All animals have their amusements. Every creature that is in the world has his play. And the spirit of God is a spirit of joyousness. In those old Catholic times the people loved to meet each other, to greet each other with cordiality that had no sham about it. Even in times of war, man met his fellowman and took off the glove from his right hand and extended that ungloved hand of fellowship that had no treachery in it. We wonder why it was there were so many holidays in the past. Not only were Sunday and the great feast days kept holy, but there were many, many other days in the year that were set apart for the double purpose of piety and recreation. We do not understand it; we have eliminated most of these fêtes, and have brought them down to the minimum. The reason was, that in those days people felt so happy they had to come together and allow their exuberant feeling to overflow into each other's hearts. We do

not like to meet one another now; and when we have to meet we do not greet each other very cordially. We do not love each other's society; therefore, we have no public holidays and public gatherings to give expression to the abundant friendship that is in us.

And the spirit of God in the Church was manifested by a feeling of universal peace. It is a condition of soul, and when Our Savior was leaving us he said, "I leave you my peace." No one can know what true peace is, who has not made his peace with God and his own conscience. The spirit of God brings to our souls a quality of peace that the world cannot understand. And this peace is the secret of that joyousness, that happiness, that contentment, that is found manifested in the lives of the poor, just as much as in the lives of the rich.

There is also noticed in Christians a spirit of patience. Civilization teaches us patience; teaches us compromise. A savage never can understand a compromise. But Christianity teaches us that where so many must live together, there must be a system of give and take; for the benefit of all the few must make some sacrifices. And this sacrifice is made through a spirit of brotherly love, generously and freely. And this very Christian charity is that peculiar quality of the soul which charmed the world in the beginning and won it to Christ.

The spirit of God teaches us to look with compassion upon the faults and foibles of our brethren. Being conscious of faults in ourselves, we are disposed to look with an indulgent eye on the errors and mistakes of others. We must bear with our brother. We must put up with his failings. We must help to bear his burdens. We must show that rarest of spiritual qualities—goodness. O, there is so little goodness in the world! There is a great deal of badness. It seems the hardest thing in the world for us to do, is to be good to each other. And why? Why isn't there more generosity among

men? Why are we not good to each other, helping each other, consoling each other, lightening the burdens that we each have to bear, and so making it more possible to reach the goal of our common destiny?

There is a long-suffering which ranks among the greatest victories over self, making us like unto God, whose greatest work is mercy. It is characterized by meekness and that abiding faith in the power of God, "whose spirit breatheth where it listeth."

They say that chastity is the humility of the flesh. It teaches us how to subdue proud flesh. The spirit of God is a spirit of modesty; of continency; of chastity. It inspires a love of virginity, and a desire to attain to the purity and spirituality of God.

I would draw your attention to one quality which it should be your supreme effort to cultivate in your children. It is that peculiar temper which we call "character." Give your children character. Let them understand that as Catholics they stand for something. God has placed them in this world for some noble purpose, and they should try to discover what that purpose is, and then devote themselves completely and irrevocably to its attainment. So many of us think we have discharged all our duties to our children when we give them a little smattering of education and leave them a little money to start life on. And we think we have done nobly for those children when we have graduated them out of some famous university, and left them a fortune. Of what value are these educated nobodies? What use to men or God are these poor favorites of fortune, who are taught to have no other end or aim in life than to get all the enjoyment possible out of it. The knowledge they have they use for the purpose of multiplying their intellectual joys; and the money that has been left them they use for the gratification of their animal appetites. The greatest enemy a child ever had is a father who left him wealth and education, but not the character that

can direct the one and control the other. Teach your child that he must be a hero, and that his heorism must consist in subduing himself. No man can ever amount to anything who does not begin by mastering himself. Teach your children self-restraint. Teach them reverence and obedience to law. Teach them respect to superiors, and that is a foundation on which you can build their future; not mere book-learning nor earthly fortune. Teach them to appreciate the glory and privilege of their calling as Catholics. Teach them to honor and respect the Church. Teach them undying fealty to the spirit of God. We have too many chronic Catholics. We should watch our opportunities; we should treasure our inspirations; we should be ever on the alert to redeem our time, "for the days are evil." "Oh! that you were hot or cold," says Our Lord, "but because you are neither hot nor cold, I vomit you out of my mouth."

On this day, brethren, we can all take comfort. Our Savior says, "I will not leave you orphans." We are not alone. God is our father, and he will not forget us. He will not abandon us. He will not neglect us. Let us rejoice in the possession of these glorious gifts of God that the Holy Ghost brings. Let us be glad that we have been enlightened with wisdom from on high. Let us rejoice that our minds have been opened to the wisdom of God. Let us be glad that we can see our way clearly to our final destiny in heaven. Let us be glad that we have that peace of mind which comes from Christian living. Let us be glad for that spirit of counsel which enables us to decide what is the best for time and eternity. Let us be glad also all for that spirit of charity that makes us all one; that makes the chance of one, the fortune of all; the treasure of one, the wealth of all; the hope of one, the joy of all; the victory of one, the crown of all.

(Trinity Sunday.)

THE MYSTERY OF THE BLESSED TRINITY.

"For of him, and by him and in him are all things." (Romans 11.)

OF all the great mysteries of the Christian religion, there is none more plainly and explicitly taught than that of the Blessed Trinity. God did not make known to his chosen people this great truth. Still, we find hints and enigmatical expressions which are calculated to give a suggestion of a triune God. Our Savior began his work in the name of the Blessed Trinity. On the banks of the Jordan, after he was baptized, a voice was heard in the heavens, saying, "This is my beloved Son, in whom I am well pleased." And immediately there came down a dove, and it rested upon his head. So that at the very threshold of the work of redemption, we find each of the three persons of the Blessed Trinity proclaimed, and each having a primary and fundamental share in that great work. Our Savior told us that he "spoke plainly of the Father"; and we see the Father acknowledging before the world his Eternal Son; and the Holy Ghost coming down and resting upon his head. Thus do the three divine persons proclaim their respective work in the salvation of mankind. When Our Lord told his Apostles to go into the whole world and preach his gospel and found his church, he bade them baptize "In the name of the Father, and of the Son and of the Holy Ghost." In the name of the triune God, every child of Adam was to be brought to citizenship in this Church of God. And this baptism is conferred not only in the name of the three Persons of the Blessed Trinity, but from the first baptism that was ever performed until the present time, there has been an accompaniment of a profession of belief in this adorable mystery. The child or the grown person is asked the question, "Dost thou believe in God, the Father

Almighty?" and if the answer is in the affirmative, he is further asked, "Dost thou believe in Jesus Christ, his only Son, Our Lord?" and if that is answered affirmatively, he is then asked, "Dost thou believe in the Holy Ghost?" So that a profession of faith in the Blessed Trinity is the initial step toward membership in the church of Jesus Christ. And this truth took such firm hold upon the early Christians that they associated inseparably the Blessed Trinity with the work of redemption. They began every important undertaking with the sign of the cross; and in making the sign of the cross they always called upon the Blessed Trinity, invoking the names of the three divine persons, "In the name of the Father and of the Son and of the Holy Ghost, Amen." In the early church the clergy and the people when assembled for prayer, recited the psalms of David. If you observe those psalms in the Office of the Church, you will find that every one of them closes with the doxology, "Glory be to the Father, and the Son and the Holy Ghost." In the time of original fervor, before charity grew cold in the Church, the faithful recited those psalms with hearts of fire and lips of flame, and they had to stop now and then to give expression to the feelings that overmastered them; and that is why we find them at the end of every psalm breaking out into that glorious exclamation, "Glory be to the Father, the Son and the Holy Ghost." And every Mass that is offered up begins with that invocation, "In the name of the Father, the Son and the Holy Ghost"; and that holy sacrifice closes with the blessing of the priest upon the people, "In the name of the Father and of the Son and of the Holy Ghost." We are taught that some of the early solitaries used no other form of prayer. This was their only work from morning until night, and from the beginning until the end of their religious life. They did nothing but repeat the doxology, "Glory be to the Father, and to the Son and to the Holy Ghost." This, then, is the basis of our holy religion. It is the summary of all the great truths of the

gospel. It is the unique expression of all the faith, hope and charity of the Christian people. It is the key-note, the war cry, and the watch-word of our Christian race.

Now, this truth was not revealed to the Jewish nation. It was made known first by Christ. And why? God did not come into close personal relation with his chosen people. There was a sort of reserve. The Jewish dispensation was one of promise and of hope. The whole purpose of the Mosaic law was to keep the people in an attitude of expectancy. They were merely to wait, and be patient. All the teachings of the prophets and the ceremonies of the synagogue were, as it were, so much stimulant, given to the human race sick unto death, to keep it alive until the coming of the Great Physician of our souls, Jesus Christ. The human race was dying and no one could restore it to health but he, the great God who had made it. Why did Our Savior make known this truth at that late day? It was because he enunciated the law of love; and love is between persons. God is one by nature; he is three in person. Therefore, if we would love God, we must love him with a personal love, with a love directed to his three divine Persons. When two Christians come together to be united in holy matrimony, the Church requires that they should love each other; but the man in loving the woman, does not love all womankind; he loves this woman individually, personally. And she does not love her intended with a general love for mankind; her love for him is individual and personal, and there can be no other true love.

Therefore, if men are to love God, and if this law of love which Jesus Christ proclaimed, is to prevail in the world, we must love God as one person, and love him in three persons. We cannot love his nature; we cannot love his substance; and his nature and substance are one. We must love him personally, and therefore we must love the three divine Persons of the Trinity. That is the secret of it. We love God the Father; he is the source and fountain of life; from him

came the Eternal Son; from him proceeds the Holy Ghost; from him has come all life. We love him, the source of our being; we love him, because he gave us his Eternal Son. Generously and freely God the Father made a sacrifice of his only Son for us. And we love the second person of the Blessed Trinity. We love that Son because "for us men and for our salvation," he came down to earth from heaven; and he lived and suffered and died for us. He died for us individually, and were it necessary, he would die again for each and every one of us. And we love the Holy Ghost, that vindicator of our faith; that spirit of God which gives to our faith all its strength and efficacy; that spirit of God always present, always suggesting to us and inspiring in us good thoughts and holy resolutions; that spirit of God that perfects and completes the work of our redemption by constantly infusing God's grace into our souls, and making that grace effectual.

It is for this reason that the Church has so insisted on this doctrine being believed and unreservedly accepted.

All of the battles of the Church for the first four centuries were fought around this dogma of the Blessed Trinity. Men were always willing to believe in God, in one God; all men, at all times, in all conditions of society, had that faith. That doctrine is one that reason itself not only suggests, but teaches.

That doctrine of the unity of God, the supremacy of God, the eternity of God, the omnipotence of God, was believed before Our Lord came. The Jews had that doctrine. They had faith in God. Who had more faith than Abraham? They hoped for the Redeemer to come: Who had more hope than Job? They had love for God: Who had more love than David? But God was to them a distant God; a God veiled and hidden behind a frown; a God who seemed to refuse to come into personal relation with his people, and who did not resume personal relation until the work of redemption was complete. Then it was that he opened his heart and allowed us to have a glimpse into his own infinite, eternal, domestic

economy; permitted us to see the throbbings of his great heart, and its inward expression in his triune activity.

Men were not so willing to accept the doctrine of the Trinity. They hesitated to believe in the divinity of Jesus Christ. They were willing to accept his doctrine as divine, his mission as divine, and his sonship, in a certain sense, as divine. But they were not willing to believe that he was eternal God, a God from the beginning. When Our Savior asked Peter what men took him to be, he answered, "Some take you to be Elias, some Moses, or one of the prophets." He said, "Whom dost thou take me to be?" Then Peter answered: "Thou art Christ, the Son of the living God." Our Savior said, "Peter, flesh and blood have not revealed that to you, but my father, who is in heaven." And not only Peter, but all the Apostles, taught that fundamental dogma of Christianity, that Jesus Christ was "very God of very God." And all these heresies that rose up to combat that teaching were met by the Church; and she ceased not to make war on them until the last blasphemer's voice was stilled in death.

After vindicating the divinity of Our Lord, and establishing the great truth that he was God, then it was easy enough for her to convince the world that there was a third Person as well as a second. The stumbling block was in admitting a plurality of Persons in God. After being shown that there was a first and second Person, the world was willing to accept also the third Person. The only trouble she had with her teaching of the divinity of the Holy Ghost was with the Eastern Church. They refused to believe that the Holy Ghost proceeded from the Father and the Son; they contended he proceeded only from the Father. Still they admitted that he is God Eternal, co-equal with God the Father and God the Son. Evidences of this great conflict are in the three great creeds that have come down to us. The first creed, that which you all know, that which you were taught from your childhood enunciates the truth of the Blessed

Trinity. The Apostles' Creed is a summary of the teachings of the Church on this head: "I believe in God, the Father Almighty, and in Jesus Christ, his only son; and I believe in the Holy Ghost." That is from the Apostles' Creed, which you recite every day. But this short summary of the creeds did not seem to satisfy the acute Greeks, and they began to make distinctions; the Arian heresy openly taught that Jesus Christ was not God, and was not from eternity. Under Constantine, in that great Council of Nice, in 325, the Church proclaimed this great truth in what has come down to us as the Nicene Creed, in which the divinity of Jesus Christ is more fully expressed and proclaimed. But the antagonism of the world to this sublime mystery did not cease with the Council of Nice. It continued well on to the tenth century; and we find from the sixth century, adopted universally in the Western church, the Latin church, what is now known as the creed of St. Athanasius.

All these creeds are simply succinct expressions of the conscience of the Church regarding the mysteries of the Blessed Trinity. In the Apostles' Creed, we find that truth clearly enunciated. In the Nicene Creed, we have it still more fully explained. And in the Athanasian Creed, we find it not only enunciated, but all the doctrines which were opposed to it, specificalley condemned.

Now, brethren, at the present time, most Christians believe in this mystery of the Blessed Trinity. Even those outside of the Church, who call themselves Christians, accept this dogma. The only exception is the Unitarians, who still refuse to believe that Christ was God. Now we might ask, why make so much of this dogma? The Jews got along well without this article of faith. Why impose upon Christian people this heavy burden of belief? For it is a thing hard to believe. It is a mystery that we can not understand, and never will understand. There are three persons in one God: The Father, the Son and the Holy Ghost. The Father is

God, the Son is God, and the Holy Ghost is God—yet there are not three Gods. The Father is distinct from the Son; the Son is distinct from the Holy Ghost; the three are just as distinct from each other as any three of you here. Each is God, and each the equal of the other two, and yet there are not three Gods, but only one God. The Father is Eternal; the Son is Eternal; the Holy Ghost is Eternal—but there is only one Eternal. The Father is Omnipotent; the Son is Omnipotent; the Holy Ghost is Omnipotent—but there is only one Omnipotent. The Father is Lord; the Son is Lord, the Holy Ghost is Lord—but there is only one Lord.

I will offer a little explanation, because while we cannot understand the mystery, we can understand the terminology. While we cannot fathom the truth, we can understand the terms that express it. The Father and the Son are the same age. A man who is the father of an only child, is as father only as old as his child; because it is only when his child is born that he becomes a father; therefore, the father and the child are the same age. Now God, the Father, was a father from all eternity, and, therefore, he had a son from all eternity; therefore, the Father and the Son are co-eternal. This is explaining simply the words. Now when is a child born? The child is born when it begins to live a distinct life from his mother's; that is, when he begins to breathe. The moment a child begins to breathe, he is disconnected from his mother and assumes an independent existence. You have here three things simultaneous: The father becomes a father at the instant his first child is born; and the child is born the instant it breathes. Here you have the three terms of the Blessed Trinity: The Father is from eternity, and he was always a father; the son is the eternal son, and he became an eternal son the instant he began to breathe; the breath gave him his independent existence. Therefore, you have the Father, the Son and the Holy Ghost, because the Holy Ghost, or the Holy Spirit, means the Holy Breath coming into being

simultaneously. You have the Father from eternity, and the Son from eternity and the Holy Breath from eternity; or the three persons of the Blessed Trinity, the Father, the Son and the Holy Ghost.

There is a further and fundamental reason why the Church insists upon this doctrine of the Blessed Trinity: Because, if Our Blessed Lord was not God, then we are not redeemed; if Our Savior was not God, then we are not sons of God. Why? Because all men were lost in sin, and no man could save himself, much less save others. If men were to be saved it was necessary that a God should save them. And it was necessary that an infinite atonement should be made for the infinite offense against the majesty of God. Only God could render such infinite atonement. Therefore we hear the second person of the Blessed Trinity proclaiming, "Behold, I come." The second Person of the Blessed Trinity became man, assumed our nature, put on our flesh, lived our life on this earth, and partook of our experiences here below. It was necessary that he should be both a God and a man, because if he were only a God he could not suffer for our sins, could not make the sacrifice demanded by God: If he were only a man he could not redeem his own sins, much less could he redeem the sins of others. But being a God-man, the hypostatic union between divinity and humanity gave to those sufferings an infinite value; therefore it was that Jesus Christ, God-man, dying for the sins of man, saved mankind. So you see the doctrine is actually fundamentally the basic truth of the Christian religion.

Now, brethren, what follows from this? It follows that we must approach God on the basis of a personal friendship. When we pray we must not simply speak to some mighty being, some infinite power, some great moral and physical force pervading the whole universe. We do not worship God in the sun, moon and stars. We do not worship God in nature. We do not worship God in ourselves. No. Our God

is a personal God; our God is a Father; our God is a brother; our God is a friend. We worship God, the Father, as children; we worship God, the Son, as brothers; we worship God, the Holy Ghost, as friends. And we worship him with our whole being. Man, in a certain sense, is a trinity. We are composed of mind and heart and memory, the three great faculties of the soul; and we worship God with our whole being. We believe in him and worship him with our mind, accepting every truth that he is pleased to make known, simply because he is Truth itself and can neither deceive nor be deceived. And we worship him with our heart; we worship him with that love which is the very essence of the Christian religion. We worship the Eternal Son of God because he gave himself for us, became a victim for us men, went down to death that we might live. And we adore the Holy Ghost, the Spirit that ever accompanies us, is ever present in our minds to suggest holy thoughts, and in our hearts to inspire chaste feelings. We love God with a personal love, a love of friendship, which is begun here and perfected and continued evermore in eternity. Yes, brethren, upon this solid rock we stand. Our faith is like the eternal hills. We know the God we adore; we feel his presence in the universe and in ourselves. We are the children of that God. And in the faith of childhood we obey. We are brothers of a God who gave his life that we might live, and we love him as a brother. And we worship our God as a friend, a consoler and comforter, sent us by the Father and Son, to remain with us forever, that we might not be utter orphans. Oh, we love that God; we love that comforter; we love that consoler. Thus, brethren, we see where we stand. Thus we perceive the course before us, and the bright destiny that lures us on.

(Sunday within the Octave of Corpus Christi.)

WHY MEN STAY OUT OF THE CHURCH.

"A certain man made a great supper and invited many." (Luke 14.)

THERE are three grades in the hierarchy of human love. In the first rank stand the members of our family; in the second our friends; and in the third our acquaintances. We owe the members of our family a duty as well as a debt of affection; duty first, and affection afterwards. We owe our friends likewise duty and affection; but here affection comes first and duty afterwards. To our acquaintances at large we owe a still less degree of duty, less affection. They can claim at our hands only the ordinary marks of charity, which go under the name of affability. We meet many people on the street whom we know well, but whom we would not think of introducing to our wife. There are others whom we, perhaps, might introduce to our wife on a public occasion, but whom we would not think of introducing into the intimacy of our homes. Only our most intimate friends are invited to enter within the sacred circle of the family; only our closest and most confidential friends are invited to sup with us; to sit at table with us and our families in our homes. The custom of giving a dinner and inviting our intimate friends to partake of our hospitality is as old as human society; it is everywhere the proof of the affection we have for our friends, and the honor we seek to pay them.

Now Our Savior in this morning's gospel speaks about a certain man who gave a great dinner, and invited many. This man is his Heavenly Father. It is he who has spread for us this great feast of the Christian religion; and the banquet hall is his Church. It is a great feast; it is the feast of the soul; the feast of the supernatural man; the feast of our faith, our hope, our charity. He has invited many. Our

Savior died for all men. When he sent his Apostles he told them to preach the gospel to all nations; but lest in that general expression there might lurk some exception, he repeats the injunction, and tells them to preach this gospel to every creature.

Therefore, under this figure of a banquet, he tells us that his father invited many to partake of his Gospel, but those whom he had invited did not come, but sent their regrets. One had bought a farm, and had to see it; another had bought five yoke of oxen, and had to try them; a third had married a wife, and of course he could not come. Then, says Our Savior, this man ordered his servants to go into the streets and lanes of the city and invite all the lame and the weak; the blind and the maimed. And they did as ordered; and they reported to him there was still room in the banquet hall. Then he said, go into the highways and byways and the hedges and compel them to come in, that my house may be filled.

Here, brethren, we see depicted the true character of God's love for man. It is a love of the most intimate friendship. God would have us enjoy with him his very beatitude. He has made us for himself. He has made us for heaven, and it is our destiny to share with God his blessedness forevermore. Our Lord told his disciples he would not longer call them servants; but friends. In his last reproach to Judas he addressed his as "friend."

One sent his regrets because he had bought a farm and had to go out and see it. This man represents a class. There are men in the world who have no love for God or for the things of God; to whom the truths of religion seem to appeal in vain. They are not religious-minded men. There are men who love to live by themselves; to go somewhere and bury themselves from the sight of men, where they will not suffer intrusion from the poor and the needy, and where they can escape all those social obligations that sometimes weigh

heavily upon us. These men do not love God, and they have no taste for religion. Why? They are men without affection; men who are wrapped up in themselves; self-centered and self-absorbed. St. Paul, speaking of those who refuse to accept the faith, tells us that they are without affection. Twice he uses that expression to explain why it is that so many stay out of the church. They have hearts of stone. In the early ages of the Church those who were not Christians were called pagans; that is, men who dwelt outside the city on farms, just as this man who had bought a farm in today's gospel. The men last to be influenced by the preaching of the gospel were those who lived apart from society; who loved their own ease, and seemed to think of nothing beyond themselves; men who had no God in heaven, no friends among their fellowmen; men whom the story of the passion and death of Christ utterly failed to impress.

The other class is represented by the man who had bought five yoke of oxen and he had to go and try them, and, therefore, he could not come. The class that he represents are those men of affairs, men of business, men who have no time for religion—and their number is legion. Outside the Church you will find today the world absorbed in money-getting. They think of nothing else; they talk of nothing else. Money is for them the one thing necessary. For money they labor from early morn until late at night; for money they toil from early manhood until the turf covers them; for money they wear and waste their bodily powers, and go perhaps to a premature grave, because of their suicidal devotion to the object of their quest.

If you would understand a man's life, you must know the point of view from which he regards the world. Some men live entirely for the next life; this life is merely an incident of their eternal life; they live for God and eternity while living a temporal life here on earth. With them the one thing necessary is their soul's salvation. With another class the

first thought is of this world. They want to make sure of the things of earth. They live for time; and if they have a thought of eternity, it is only an incident in their earthly career. These are busy men, and in the eyes of the world they are valuable men. They build up fortunes and leave their families rolling in wealth. Because of the multiplicity of earthly cares, they have no time for religion; they have no taste for spiritual things; they do not want to hear of the soul; they close their ears against all appeals to their religious sense.

Now this is a class to which perhaps some of us belong; and, therefore, it behooves us to consider their position carefully and honestly. Is worldly occupation an excuse for not practicing one's religion? Will that excuse hold on the day of judgment? These men of affairs seek riches, money, wealth; and because this search for wealth engrosses their whole attention, they have no time for the things of the soul. Will this excuse be regarded as valid on the day of judgment?

Why must we work at all? Why should we have to make money? Why should we be under the necessity of acquiring wealth? That was not the condition of man in the beginning. It was a curse pronounced on Adam when he was told, "Thou shalt have to earn thy bread in the sweat of thy brow." It is a penance we are doing when we are striving to make a living in this world. But who was ever commanded to make a living for more than himself and those dependent upon him? "Thou shall earn thy bread by the sweat of thy brow!" Have not we discharged our penance sufficiently when we have provided enough for ourselves and our families? By what law is any man required to provide enough for one hundred families—nay, for ten thousand families? By what law is any man compelled to amass a fortune that will supply bread for perhaps a million? God never imposed so much penance on any man. Why do men labor so long and hard for the things of this life? Who ordered it done? What is the ade-

quate rational reward that they look forward to? Our Savior says, "What will it profit you if you gain the whole world, and suffer the loss of your soul?" What will it profit you if you have untold millions, and have no religion? I am using the language and the argument of Our Lord, and he meets these people on their own ground. He tells us of a man who had labored years and years in amassing an earthly fortune, and who had succeeded to the full measure of his hopes. He had extended his broad acres until he had a vast demesne; he had built a new home for himself in which he and his family might live in ease and luxury; he had thrown down his old barns and built new ones and larger ones, and filled them with grain until they groaned under the weight of his plenteous harvest. "Now," he said, "I have accomplished all that I have proposed to myself. I have succeeded. I am now a rich man. I have plenty and I will take mine ease." Our Savior said, "Thou fool! Fool! knowest thou not that this very night thy soul will be demanded of thee, and whose will all these things be then?" You rejected the wisdom of God, and chose the folly of men. Poor Fool!

The man who makes the exigencies of this life, the needs of his family and business, an excuse for staying out of the Church, or not practicing his religion, is simply a fool, if God knows what a fool is.

The third man invited sent back his regrets with the explanation that he had married a wife and, therefore, he could not come. That was self-explanatory. Now there are a great many people who stay out of the Church and refuse to practice their religion, because of the pleasures of this life. There are two classes of voluptuaries; the common, vulgar voluptuary, who lives for the gratification of his baser passions; and the voluptuary of a higher flight, who belongs to the world of fashion. But these two classes are proof against all the appeals of religion. They have no taste for the Church or her discipline; her sacraments or her practices. Our

Savior tells us that in heaven there is no marrying or giving in marriage. Marriage is a thing of this earth. Only those who are pure of heart shall see God. And there is a chastity of the soul which must be preserved under all circumstances, and which is required of married people just as much as of those who are not married: purity of thought; purity of aspiration; purity of motive. Man is part animal and part angel. He has a dual nature. He shares with the brutes all the brute's passions and all the brute's instincts; and he shares with the pure spirits of God in heaven all the higher aspirations of the soul. The reason why this class of people refuse to come into the Church is that their hearts are not pure. They cannot see God. The heart of man is a blind faculty, and it may be appealed to only through the eyes of the mind. But these people have no eyes to see. Therefore we speak to them of religion in a language they do not understand.

At the present time we hear a great deal spoken about the need of reform in the Church. The Church must conform to the spirit of the age. Our times demand something more than was needed five hundred years ago, or even one hundred years ago. The Church's discipline is now too rigid and must be relaxed. The Church's laws are too severe and must be mitigated to meet the requirements of the modern spirit. Who are the men who make this demand of the Church? They are literary men. They are professional writers and poets. If you go and examine their lives, you will find that their demand is only an apology for their own vile conduct. They do not like the conditions the Church lays down for the reception of the sacraments. She requires that they should go to confession; and confess their sins they will not. She requires that they should before being absolved make a firm resolution that they will sin no more; they have no thought of abandoning their sins. Therefore, there is between them and the Church a

chasm which they refuse to bridge, and they expect the Church to fill it up and come to their side. The reason why so many men in our day stay away from the Church and the sacraments is, that they are living immoral lives. That is the whole story. Let them quit their sins; let them abandon the lusts of the flesh, and they will find the Church just as much to their notion, just as capable of suiting them, as she was to suit the early Christians. Let them cleanse their heart of its defilement; let them conceive pure thoughts; let them awake to the necessity of living a pure and holy life, and then they will find the Church just to their liking. When they are ready to make a good confession, then the conditions for confession will suit them exactly. When they are ready to lead a better life, then the requirements of Holy Church will suit them exactly. When they are ready to save their souls, then the laws of the Church and its practices will suit them exactly.

Our Savior says of these three men, that they will never taste of his supper. Those men who have no love for God or the things of God, and no love for their fellowmen; those selfish, self-absorbed men who love to live alone, will never taste the sweets of God's heavenly banquet. Those men who live for the world, and the things of the world, and have no time for God and the things of God, will never taste the sweets of God's banquet. Those who live for pleasure; those who are creatures of this world of fashion, will never taste of God's eternal banquet.

To the servants, this man said, "Go into the highways and byways and into the hedges; go into the streets and lanes of the city, and bring in the lame and the blind; go and bring in the weak and the poor, because my house must be filled."

People think sometimes that the Church is too importunate; she has not enough consideration for the weaknesses of men; she has not sufficient excuse for the temptations of her children. The priests are always preaching that rasping

doctrine of self-abnegation; always holding up that horrid cross, and telling us, this is the standard under which we must fight, if we would save our souls. It is not the Church's fault; it is not because it is a matter of choice with the ministers of the Church. They have received that command. "Go," says this certain man, "go into the streets and lanes of the city; go into the highways and hedges, and compel them to come in, that my house may be filled."

We have all received this invitation, the invitation to God's great banquet; all of us. Not only has the invitation been sent to us in general terms, but we have received each a special invitation in our baptism; we have had that invitation renewed at our First Communion. We have had that invitation repeated every time we went to Communion since the day in which we received our Communion the first time. It is a great honor to be invited to this banquet, the greatest on earth that the human mind can conceive: the honor of being a boon companion with God in his eternal home. Oh, let us not return that invitation with our regrets. Let us not beg to be excused, because it may be that it will be the last we will ever receive. God may refuse his grace to us another time, and we may never taste of his supper. Let us guard against that awful misfortune. While we have time, while the banquet hall is open, while our places at the table are reserved for us and our great host is waiting, let us enter in. Let us set aside every excuse. Let us sacrifice farms and cattle, and wives and mothers, and fathers and children, if necessary; for unless we are prepared to do all this, we are not worthy of this invitation. "He who is not willing to sacrifice father and mother, and wife and children and lands for my sake," says Our Lord, "is not worthy of me." The invitations are in our hands. Let us get ready for that feast the grandeur of which no eye has seen, no ear heard, nor hath it entered into the mind of man to conceive.

(Third Sunday after Pentecost.)

GOD LOVES SINNERS.

"There is joy in Heaven before the Angels of God over one sinner that doth Penance." (Luke 15.)

LAST Sunday Our Lord explained to us why it was that men did not love God. Today he shows us the reverse of the picture, and tells us of the love of God for men. And this love is not confined to the good and holy among men, but extends to the weak, the foolish, and the perverse. We might naturally suppose that God, being infinitely good, would love all good people and all good things; he surely loves the blessed spirits on high, those pure and beautiful angels who surround his throne, and do his bidding. But it is scarcely intelligible that he should love men who do not love or serve him—nay, those who despise and persecute him. Yet this astonishing fact is brought out in today's gospel.

In considering the love of God for sinners, we must remember that all true love is accompanied by joy and fear; by hope and sorrow. We love the possession of the thing we love; and we fear to lose it. God loves men and he fears to lose that love; and when it is lost he grieves intensely. God's love for men is infinite; his joy in the possession of that love is infinite; his sorrow at the loss of that love is infinite. And sorrow is only one step removed from anger, and in his wrath God is also infinite.

It took a long time for the world to learn this great truth. God revealed it to men guardedly and gradually. To those who immediately succeeded the fall, God revealed himself as an avenging deity. Death, pestilence, famine, disease were the ministers of his wrath.

When God chose the people of Israel, he presented him-

self to them in a somewhat different light. He was to be their Lord and master; and they should serve him through fear.

The name by which Jehovah was known among the Jews, was that of Lord, and he says of himself, "If I am thy Lord, where is my fear?" The Jews had little or no conception of a hereafter. We find only dim traces of that truth running through the Old Testament. God did not reveal himself to the Jews as their friend. He did not hold out to them any promise of union with him. Therefore, that dispensation was not one of charity.

. When Our Savior came, he brought to the world a new dispensation; proclaimed a law, which we call the law of grace, or love. He then made known to the world that his father was the father of all men; and that he had the heart and love of a father. And he bade us approach him in the spirit of children, and address him as a parent. "Thus shalt thou pray, Our Father who art in heaven." St. John, summing up all the teachings of Our Blessed Lord on this head, declares that "God is love itself."

God's love for sinners is something that needs especial explanation, because the sinner is the enemy of God, and how can anyone love his enemy? Job describes the sinner as one "who stretches forth his hand against God; who strengthens himself against the Almighty; and who runs against God with neck erect." And he says again, that the sinner soliloquizes with himself in the following words: "Who is the Almighty, that we should serve him? What does it profit us to pray to him?" And he says that the enemy of God boasts of that enmity and says, "Who is on high that we should fear him?" And David, speaking of the condition of sinners says that he felt the ground of his faith slipping from under him when he considered the peace and happiness that sinners enjoyed. And Wisdom says that the sinner feels such confidence in his position, that he sometimes says to himself, "I wonder if there is any knowledge on high? If they know anything

up there?" And St. Paul says, that the sinner crucifies again the Lord of Glory. But what especially wounds the love of God is the fact that the charity that is due him, is bestowed on another. The sinner turns from God to creatures and gives to them the honor of which he is so jealous

Now, that God should love such an one almost passes our understanding; but he loves him and seeks peace with him. Usually it is the one who has given offense that seeks reconciliation. But in the case of God and his enemy, the sinner, it is God who makes all the advances. God warns the sinner; God pleads with the sinner; God sends his grace to the sinner; God arouses the warning voice of conscience in the sinner; God always says to the sinner, when he is on the point of committing a transgression, "What are you going to do?" And the moment that the sin has been perpetrated, God speaks to him and says, "What have you done?" And during our whole life we have to confront this challenging mercy of God.

God's love for man is the love of a friend for a friend. How can a friend be indifferent to the misfortunes of a friend? Sin is a malady of the soul. What solicitude, anxiety and care does a friend bestow upon his sick friend! Mortal sin is the death of the soul. What grief is like that of a friend who mourns at the bier of a friend? What sorrow like that which wrings the soul of a friend when he fastens the coffin lid over the face he loved?

In today's gospel he tells us of the shepherd who has one hundred sheep and has lost one; and who leaves the ninety-nine unprotected, unguarded, in the desert, and goes in search of the one that is lost; and until he finds him he goes over strange and untrodden paths, climbs high mountains, traverses rocky steeps, crosses rivers and streams, and never turns his face homeward until he has found his lost sheep; and when he has found it he does not drive it back to the flock; he does not chide it for its carelessness, for its thoughtlessness, for its

spirit of independence; but lifts it upon his shoulders and carries it back to the fold, and then calls upon his friends to rejoice with him because he is happy; he has found the sheep that was lost. And think of what it has cost to find that sheep! Oh, how far away has the sinner strayed! In what a distant, far country does he find himself when the Savior reaches him and recovers him!

Our Savior has labored long and arduously. We are told that when he met the Samaritan woman at the well he was tired, fatigued from travel; and he asked her to give him to drink because he was thirsty. And when he met the woman of Naim bringing her only son to the grave, we are told that he was moved with pity for her. And when he entered Jerusalem the scriptures tell us he wept, wept for Jerusalem, at the thought of the evils impending upon her. Our Savior is a laborious and patient Savior. Patience, St. Paul says, is the first quality of charity. "Charity is patient." When the servants of the rich farmer reported to him that some one during the night had sown cockle among the wheat, they asked him if they might not tear it up; and the master of the farm said, "No; wait, wait." We wonder that God does not vindicate himself and his justice before the faces of men by publicly punishing sinners. We feel aggrieved at the prosperity of the wicked; for the wicked do prosper on this earth. Job asked pardon of God for the impropriety of his challenge, but, he says, "I must speak to you—why do the wicked prosper?" But Our Savior said, "Wait, wait." When the Apostles were ordered from a certain town they felt aggrieved and humiliated and they asked Our Lord to order fire from heaven to consume that city. He said, "You know not of what spirit you are." When the thief on the cross appealed to him for mercy, he said to him, "This day thou shalt be with me in paradise." ("With me"—note here the reward of love.) "You will be with me in Paradise." We are told that he waits that he may exercise mercy; that he may have pity;

that he may unfold to the world the riches of the greatest of his works, mercy. He tells us also of the woman who had ten groats, and had lost one, and she lighted a lamp and searched the house until she found it, and then she called her neighbors together and said, "I must have you to rejoice with me; I am so happy because I have found the groat I lost." And you remember the story of the prodigal son, him who wanted freedom, who loved independence, who felt he had a career in the world, and would go out and make a man of himself; but who came to suffering and sorrow and grief, to poverty and shame. He then said to himself, "I will go back to my father. I have a home yet. There are in my father's house many servants, I will go back and tell my father that I have done wrong, and sinned before heaven and him." And he went back, and while he was yet a long way off his father saw him, that father who had been waiting all these long months and years for the return of that prodigal child. He saw him while yet a long way off, and he knew him, though he had changed much. He was now in rags and tatters, and the marks of dissipation were on his face; he was not the innocent child that had left that home months and years before; but the instinct of the father recognized his child in the moral and physical wreck; in the rags and tatters. And we are told that he did not wait for him to come to him, but rushed forth to meet him and threw his arms around him and kissed him and said, "I am glad, my boy, that you have come home again." And bringing him into the house he ordered the servants to take of those rags of his disgrace and clothe him in the best robes in the house, and to go out and kill the fatted calf, that had been prepared for the next feast, and to call all his friends and neighbors together, to be happy with him, because, he said, "My boy, who has been dead, has come to life again."

When the woman caught in sin was brought before Our Lord he heard her accusers, then stooped down and wrote

on the ground. What he wrote will never be known, but they who accused her knew, for they dropped their heads and slunk away. Seeing the woman alone, covered with confusion, Jesus cast upon her a look of infinite compassion, and asked her if there were none left to accuse her? "None, Lord," said the adulteress. Then he said, "Neither will I accuse you; go, and sin no more."

And the Church of God, animated with the spirit of God, has the same love for the sinner. Oh, how much she owes to the sinner. How much God owes to the sinner. We would never know that God is merciful were it not for the sinner. We would never have known how good God is, if Adam had not fallen. And it is for this reason that the Church on Holy Saturday cries out, "Oh, blessed fault! oh, necessary sin of Adam that has merited such a redemption."

When Our Savior sent his Apostles into the world he gave them a message of mercy: "Go teach all nations. Whose sins you shall forgive, they are forgiven them." To the sinner we owe the Redeemer. To the sinner we owe the institution of the Church. To the sinner we owe the sacraments. To the sinner we owe the ministers of religion, sent into the world with this message of mercy. There is joy in heaven before the angels of God over one sinner that doeth penance. The Church, too, is rejoiced when one of her children returns to her fold. The priest of God is rejoiced when the poor sinner falls at his feet and casts the heavy burden of his sin there. There is in the Church of Christ no rebuke for the returning sinner. There is for the poor, bruised, and contrite heart of the penitent no chiding in the confessional. "The humble and contrite heart, Oh Lord, thou wilt not despise," and the humble and penitent sinner finds always a glad reception when he returns to God's Church and in the confessional seeks God's peace.

And the Church has a new robe of purity, of spotless innocence, for the returning prodigal. Removing his torn and

travel-stained garments, she washes him in the laver of penance, and invests him with the robe of sanctifying grace, richest and rarest stuff from the looms of grace, most gorgeous vesture from the wardrobe of the King of Kings. And she orders a feast of joy, brings forth the "Lamb slain from the beginning of the world"; regales him with the body and blood of Jesus Christ, the bread of the strong, and the wine that germinates virgins.

Our Savior says there will be joy in heaven before the angels of God upon one sinner who doeth penance.

Who will ever know, much less relate, the joy that fills the heart of God at the conversion of a sinner? When Mary Magdalen knelt at the feet of Jesus and bathed them with her tears, the Pharisees were shocked and pained at the horrible sacrilege; sanctity itself profaned by the touch of a woman from whom seven devils had been cast out. But he lovingly, nay, chivalrously, took up the defense of the weeping penitent. Calling her by name, he declared that many sins had been forgiven her because she had loved much. And furthermore he declared, that wherever in the whole world his gospel should be preached, this also should be told, in memory of her.

Hell is peopled with suicides. No man goes there who does not commit self-murder. God says of Israel, "Why wilt thou die?" In the Church of God, under this dispensation of mercy and love, there is no reason why any child of God should die. In our present fallen condition we cannot hope to escape all transgression; we are all sinners, and all need the mercy of God. We all must pray daily, "Forgive us our trespasses as we forgive those who trespass against us." But while it is fated for us to be sick, there is no reason why we should be sick unto death when the physician of our soul is present, ever present; with the means of salvation within our reach, there is no reason why we should die. "Israel, Israel, why wilt thou die?" Catholic, O Catholic, child of

the Church, you who are the heir of the sacraments, you for whom there is a priest ever waiting; O Catholic, why will you die?"

Poor sinner, you have caused our Savior much pain and anguish. For you he has traveled over hard and stony roads. For you he has hungered and thirsted. For you he has suffered pain of body and mind. For you he shed his blood, and gave his body to his executioners. It was thinking of you that made him faint in the garden of olives, caused blood to gush forth from every pore, and made him cry out, "Father, if it is possible, let this chalice pass from me, that I may not drink it."

You have it in your power now to console that same Lord and to fill that sad heart with joy and gladness. In proportion to your sins will be the joy he feels upon your conversion. He is honored and consoled by the prayers and offerings of the just; he is exalted by the virtues and good works of the saints; but greater far is his joy, more intense is his gratification at your conversion from a life of sin, than over the sinless and beautiful lives of ninety-nine who have never soiled their souls by mortal sin. Do not deny your Savior this infinite comfort. Do not deny the angels of God this supreme gratification. Fill heaven with gladness and let all the angels of God rejoice because you who were dead are come to life again; that you who were lost have been found.

(Fourth Sunday after Pentecost.)

THE MIRACULOUS DRAUGHT OF FISHES.

"Fear not, for henceforth I shall make you fishers of men." (Luke 5.)

THERE is nothing more dismal than a dark and gloomy night at sea. The leaden sky seems to drop down and draw in its horizon. And the air we breathe seems thick and heavy. We feel that there is only the thickness of a

board between us and a grave in the trackless deep. The rolling sea seems to lift up a thousand heads to peep over the ship's side, and a myriad billows lap the ship's side, ready to swallow us down in the sea's cavernous maw. The drowsy stars cover their faces with a sheet of mist, and go to sleep. And the fog-horn sends a shudder to our souls, sounding like a trumpet of doom, adding a new torture to our pinched and pensive spirit.

It was after such a dismal night on the treacherous Sea of Galilee, that Our Savior came to his Apostles who had been fishing all night and had taken nothing; who had drawn their boats ashore, and were washing their nets. Our Savior was followed by a multitude who besought him to address them, and he went into one of the boats (it was Peter's) and out of that improvised pulpit he preached to the people. And when he was done speaking he told Peter to launch the boats into the deep again and to cast out the nets. And Peter said, "Lord, we have labored all night and have caught nothing; but at thy word we will let down the nets." And when the nets were let down they caught a great multitude of fishes; and the net broke; and they had to call upon their partners in the other boat to come to their assistance. And there were fish enough in that single catch to load both boats so they were upon the point of sinking.

Peter, recognizing the miraculous draught of the fishes, threw a garment around his loins and rushed to the feet of the Savior; and kneeling he said: "Lord, depart from me; because I am a sinful man." Our Lord turned to Peter and said, "Fear not, henceforth I will make you fishers of men."

This event happened at the very beginning of Our Lord's public career, just after he chose his Apostles. After his resurrection he came again to his Apostles while they were fishing, and again he told them to cast out the nets. This time he said, "Throw out the nets on the right side;" and when they had done it they caught some very good fish; and

bringing them to shore, Our Savior and the Apostles had breakfast together. And we are told that these fish were all good, and they numbered one hundred and fifty-three. In the first catch you will bear in mind that Our Savior tells them to throw the nets indiscriminately into the sea. He does not tell them on which side of the boat to cast them. And the nets enclosed a vast multitude of fishes, enough to fill both boats to the point of sinking. In the second fishing Our Savior told them exactly where to throw their nets, and the catch was counted and found of good quality and numbering one hundred fifty-three.

This represents the two great fishings of the Church. The Apostles and their successors are sent to the whole world, to invite all men to salvation. The nets of the gospel are cast into the great sea of the world, and all the fishes of the deep are enclosed. But at the day of judgment the good alone will be selected; the elect of God. "Many are called, but few are chosen."

Now this comparison is not new in sacred Scripture. Away back in the days of Job, the Lord speaks of the Gentiles, and he says that he "will send fishers and they will fish them." And Our Savior says that the kingdom of God, which is his Church, is like a net cast into the sea, collecting all manner of fish.

Now why does God employ this simile? Why is the world compared to an ocean, and the men of the world to the fishes of the sea? What at the sight of the ocean first strikes you? It is its inconstancy; its instability. While on the ocean you feel a painful sense of insecurity, so that sometimes you would give a thousand furlongs of water for one square foot of the poorest land that ever shot forth a blade of heather. The sea is always in motion. And over the sea careers the storm forevermore. Now does not that represent the world? What so unstable as the things of this earth? What so insecure as the support furnished by the world? And what

endless turmoil and confusion reign in the world? The storm of human passion sweeps over this vast sea of human life, now increasing in violence, now relenting; but never for a moment subsiding entirely. And in the midst of our transitory happiness we hear ever and anon that terrible fog-horn, warning us of dangers lurking in our paths, and telling us to prepare for disaster. Then is not this world a sea?

And men, are they not fishes? What strikes you first when you think of the fishes of the sea? They are always in motion; always moving about. And Jeremiah says of man: "Man born of woman, never remains in the same place." Men of the world are always changing, never satisfied, leaving the things they have to run after the things they hope for. And the fishes of the sea devour each other. Only a comparatively few of the fishes of the deep live from what the great sea affords. The big fishes live on the little fishes. How true this is of men. How few men produce anything. How few are the men who take hold of mother Earth and labor with their hands to produce the fruits of the earth. The majority of them live off of their fellow men; live by the toil of others; they are consumers, not producers. So, then, it is with great reason that God, in the Old Testament as well as in the New, compares this world to a vast sea, and men to fishes swimming therein.

Our Savior met his Apostles this morning, and found them in a very disconsolate mood. They had been laboring all night, out upon the cold, dark, treacherous Sea of Galilee; and they had taken absolutely nothing. And in the morning, with heavy hearts and wearied limbs they had rowed to shore, had drawn their nets out of the water, and had begun to wash them. Our Savior coming just at that moment of supreme disappointment, told them to cast out the nets again. The hour had passed for fishing; fish do not run in the day; and it was day. But he told them to cast out their nets. Peter, experienced fisherman as he was,

said to Our Lord: "Lord, we have been fishing all night; we have labored al through the dark hours from sunset to dawn, and have caught nothing; but at thy word, we will let down the nets." "At thy word." In blind obedience to the authority of Jesus Christ they let down their nets. And they enclosed a multitude of fishes, filling both their boats, so they were on the point of sinking.

From the beginning of time men roaming aimlessly like fishes in the vast sea of the world, have tried to solve the mystery of life. They had minds to reason, and reason they would. And they asked themselves the questions, who sent them here, what they were to do here, and what they were to do it for? These stubborn questions that hammered at the gates of the mind, like a besieger's battering ram, demanded an answer. Where do we come from? Who sent us here? What are we here for? What are we to expect hereafter?

Men began to devise a philosophy. Philosophy is the theory of life. Philosophy is to the mind unillumined from on high, what theology is to those who have faith. And when men lost all knowledge of God, and with the knowledge of God all knowledge of their own dignity, their origin and their destiny, they were forced to devise some theory of life, some philosophy, that would explain this enigma, this mystery of existence. Men formed what were called mythologies. You know what a myth is—an unreality. They made to themselves gods, invented divinities, peopled an imaginary world with unreal deities. It was an honest effort to explain to themselves these deep mysteries of existence. But what were these deities, these gods, but poor inventions of their own despair? Beings with passions like themselves; beings who knew no rest, like themselves; beings who quarreled and fought and devoured each other, like themselves; beings who knew no peace or happiness like themselves.

And what theory of life did they adopt for the guidance of their own conduct? Rational man must have a purpose in

all he does. We cannot act without a purpose. We must have an end in all we do. And man gifted with reason said to himself, "I must know what I am working for." As a venture he resolved thus: I will seek and labor for my own happiness, my own contentment. I find here within me passions that I can gratify. A bird in the hand is worth two in the bush. A joy on earth is worth a thousand joys in that mythical Olympus. And there grew up the school of the Epicureans long before Christ. And the men of that school set out with the one purpose of taking out of life all the joy, pleasure, and gratification that it could afford. But did that bring them happiness? No, no. The last chapter in that school of philosophy, the last chapter in that text book of mythology, was a chapter that spoke of the vanity of all human wishes. All was vanity, and emptiness of spirit.

Then men rushed to the opposite extreme, and became Stoics. They said: "As there is no escape from the evils of this life, we must bear them manfully, bravely, heroically." And as a poor ship-wrecked mariner adrift upon a stormy sea, without sail or compass, feels he is at the mercy of the winds and waves; so the poor human soul, buffeted by disaster, said, "I will bear it; I must front it; I will shut my eyes and defy fate." The poor Stoic began with a confession of unhappiness and closed with a shriek of despair. These Stoics were in possession of the intellectual world when Our Lord came. All that long time, from the fall of Adam to the coming of Christ, was a dismal night; the dreary mite of humanity, afloat upon these turbulent waves, was like a speck, suspended between two immeasurable immensities. Men groped in the dark. They could not see back of them, nor in front of them, nor around them. It was night. Our Savior came, "the light that illumines every man that comes into the world." The light broke in upon this darkness. His first word was a message of light. Like a candle, or a lamp, that is brought into the gloom of a dungeon peopled by men in terror, the rays

of this heavenly light lifted the hearts and the hopes of men. The gospel of Jesus Christ became a restored sun in this firmament of earthly existence, and men for the first time saw their way, learned where they were going; looking around, they saw who and what they were. And then a Voice came after the light, bidding men look up and see the sweet face of him from whom they came and to whom they would return. "Lord," said Peter, "at thy word we will let down the net." And that net enclosed a multitude of fishes.

Men must have the lighlt of God. Men must have a law from on high, or they wander and grope and lose themselves in the dark. "Henceforth," said Our Lord to Peter, "I will make you fishers of men." And the Apostles were all fishers of men. They were commanded to go out upon this broad wide sea of the world and fish for souls. "Throw out the nets of the gospel, ye valiant fishers; throw out the nets of heavenly truth and bring in all manner of men; lift them out of the base element of water; lift them into the newness of light; make them children of election, children of grace, children of eternity."

If the Church of God, if the Catholic Church, were not the creation of God's word, she would have no message for me, and I would owe her no allegiance. The Catholic Church has its nets over the whole earth. There is not a sea in all this globe where she is not fishing. She is not the Church of one land or of one time; she is the Church of all men and of all times. And she is fishing, fishing, fishing; ceaselessly fishing in the same old sea, with the same old nets, and at the command of that same voice that spoke to Peter this morning and bade him let down his nets for a draught.

We believe the priest; but in the voice of the priest we hear the living God. We bow our knee to the priest, and receive from his hand absolution; but by the ministry of the priest we receive the blessing of God. We are children of the Church, love and obey her, and would die for her. But

in the Church we recognize the Holy Ghost; we recognize the authority of God; we recognize the voice of the Savior speaking on the shores of the Sea of Galilee. In obeying the Church we obey God. We obey no man. We recognize no man in the Church of God. Any service to man is slavery. We are all free children of God, taught of God, and looking to God alone for the sanction of all we believe and as the realization of all we hope for.

In our day men are of a speculative turn of mind, and all are busy devising a church of the future. They admit that the Catholic Church was a very good Church long ago, up to the Middle Ages; but she has has had her day. In the Sixteenth Century another Church was born. She has lived four hundred years, and people now think she too has had her day. And everywhere you find people speculating as to what would be the right kind of a Church for the on-coming century. They will tell you that all the churches have their strong points and their weak points; but that science demands a new and perfect Church. Did it ever strike these people that there was a Church before this modern science was born? Did it ever strike them that Jesus Christ founded a Church? Did it ever occur to them there is a Church already, and there is no necessity of building a new one; of laying costly foundations and erecting new walls; that there is a Church already of which Jesus Christ is the architect; a Church whose life is the continuation of his own divine life, a Church to which he said, "I will be with you all days"? "Do not fear," he said to Peter, "I will make you fishers of men." "Upon thee, Peter, I will build my Church, and the gates of hell shall not prevail against it;" "He who heareth you, heareth me." What folly to be building churches at this late day! Church building is not man's business; it is God's business. And God has attended to that business, and built a Church that will last to the end of time. What is the matter with the old Church of Jesus Christ? Does not she teach the word of God in truth?

and don't you want the word of God? Does she not exercise her powers in the name and by the authority of God? and don't you prefer to deal directly with God?

Brethren, St. Paul speaking to the Jews, tells them not to put any confidence in circumcision or uncircumcision. He says, what we want is a "new creature." And if the Church Jesus Christ does not make us a new creature, if she does not transform our nature from natural to supernatural; if from men working for money she does not transform us into men laboring for God and eternity, then she is not an agency from on high. What does the old Church teach you? What has she taught your fathers and mothers? What has she taught your Christian forbears up to the days of the Apostles? My brethren, this world is a shadow that passes away. This world is a sea, that knows no rest or peace. There is nothing here stable. Everything is transitory. There is only one thing necessary, and that is the salvation of your souls. There is one destiny that you should aspire to, and that is to become citizens of heaven. The Church takes the water of regeneration and pours it upon the brow of the infant; regenerates that child and makes it to be born again to a new life; opens its eyes to new light; opens its ears to new sounds; and makes it a new creature, a creature fitted for God and eternity. Is not that in accordance with the original plan?

And when it comes to the moral teachings of the Church, what does she tell us? Not, "Do so and so, because I command it." No, but "Thus saith the Lord." God loves us because he is our Father, and he has given us laws because we are his children. But the purpose of that love, and the end of those laws, is to unite us to himself in a happy eternity. Now have you any better philosophy than that? Can you build any better Church than that? Does the hungry heart want any pabulum better or nobler than that? Does the inquiring mind want anything grander, loftier than that? Can the poor man, the rich man, the king, the peasant, want any-

thing more satisfying than that? The Church's law is the same for all men. The nets of the Church are out upon all the seas. She is not fishing with hook and line; she has no special bait; she has nets that enclose all, that all may come in. Christ died for us all. The Church labors for all. The ministers of the Church preach to all. All are called to salvation. Can you improve upon that plan of salvation How happy we should be, brethren! How happy we Catholics should be at the thought that we have been brought to land, this solid land of faith; and that from this land of the living we are to be transplanted to that other land of the just made perfect, when there will be no more darkness, no more labor, and all will be light and joy and security and peace forevermore!

(Fifth Sunday after Pentecost.)

THE EIGHT WOES UTTERED BY CHRIST AGAINST THE PHARISEES.

"Unless your justice abounds more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." (Matthew 5.)

IT is difficult for us to arrive at any just estimate of our own deserving. We are told that no man knoweth whether he is worthy of love or hatred. And humility, if not truth, would lead us to form a low estimate of our own worth. But this morning Our Savior gives us a tangible basis on which we can make some definite calculation. He says, "Unless your justice is greater than that of the Scribes and Pharisees whom you know, you cannot enter into the kingdom of heaven. Here we have something positive to reckon with. Here is a certain class of men whom we all know, whose distinguishing characteristics are apparent to all.

The Scribes and Pharisees are a type of devotees with which the gospel has made us very familiar. Our Savior him-

self, in the twenty-third chapter of St. Matthew, gives us a picture of their lives in words that will endure to the end of time. He has drawn in bold outlines the character of the Scribe and Pharisee. He tells us exactly wherein they failed and wherein they are to us a warning rather than an example. "The Scribes and Pharisees have sat on the chair of Moses. All therefore, whatsoever they shall say to you, observe and do, but according to their works do ye not, for they say and do not; for they bind heavy and unsupportable burdens and lay them on men's shoulders, but with a finger of their own they will not move them. But all their works they do to be seen of men, for they make their phylacteries broad, and enlarge their fringes; they love the first places at feasts, and the first places in the synagogues, and the salutations in the market place, and to be called by men, Rabbi. Woe to you, Scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. Woe to you, Scribes and Pharisees, hypocrites, because you devour the houses of widows, for a pretense making long prayers. Woe to you, Scribes and Pharisees, hypocrites, because you go about the sea and land to make one proselyte, and when he is made you make him a child of hell two-fold more than yourselves. Woe to you, Scribes and Pharisees, hypocrites, who pay tithes of mint and anise and cummin, and have let alone the weightier matters of the law. Woe to you, Scribes and Pharisees, hypocrites, because you make clean the outside of the dish, and inside you are full of extortion and excess. Woe to you, Scribes and Pharisees, hypocrites, because you are like unto whited sepulchres, which on the outside appear beautiful, but inside are full of dead men's bones. Woe to you, Scribes and Pharisees, hypocrites, because you build sepulchres for the prophets and adorn the monuments of the just. Fill ye up then the measure of your fathers."

Now, brethren, the Pharisees were the best people among the Jews—at least that was the reputation they bore. They

were Jews, children of Abraham, zealous for the law above all their co-religionists. They occupied among the Jews a position very similar to that occupied in our day by the religious orders. They were looked up to as people of superior virtue; as people whom it would be absolutely safe to follow. Now if Our Lord were to come down today and tell us that our Christianity must be of a superior sort to that practiced by the Jesuits or the Franciscans, it would simply terrify us. And we can well understand the terrible effect of those words which I have read to you in this morning's gospel, addressed to the Jews by Jesus Christ himself. Unless our justice, our religion, is a purer article than that of the Scribes and Pharisees, we may not hope to enter into the kingdom of heaven.

Now what was the matter with the Scribes and Pharisees? Why are they the objects of Our Savior's fierce aversion? For if he ever hated anything, he hated the Scribes and the Pharisees. Eight different times he pronounces a woe upon them. "Woe to ye, Scribes and Pharisees." And eight different times he accompanies that imprecation by a word that in all ages has been considered the acme of insult. He flings at them the awful epithet of "Hypocrite." "Woe to you, Scribes and Pharisees, hypocrites." This is an awful impeachment made by Jesus Christ himself against people who considered themselves pre-eminently religious; for these Scribes and Pharisees were men devoted to their religion. While others contented themselves with bearing upon their persons the parchment on which were written the ten commandments, we are told that the Scribes and Pharisees wore a deeper parchment and wider phylacteries, and upon them were written the commandments in bolder letters. While others conformed to the Mosaic injunction as regards dress, they emphasized their obedience by wearing deeper fringes to their cloaks. These Scribes and Pharisees were men of prayer. They prayed constantly. They prayed in the temple and on the public streets; they prayed in their houses; they prayed everywhere.

They were men of mortification; they fasted every Monday and Thursday. They were men generous in their contributions to the Church; they gave tithes of all they possessed. They were men of charity and made generous alms. Then why were they so hated by Our Lord?

First, because their religion was a thing of show. They bore their religion on their arms, on their foreheads, on their shoulders, in their clothes, in their speech, in their walk, in their port, in their social demeanor. Their religion was one of external observances. It was formalism, without soul, without heart, without meaning. They were zealous for their religion, because of the applause of men. They lived for the approval of the world. Our Savior says that they received their reward here. Now if there is one thing that differentiates Christianity from Judaism, it is that Christianity is a religion of truth and of the spirit; it is not a religion of the body; it is not a religion of form, of ceremony, of outward observance; it is a religion of the soul. And because the religion practiced by the Scribes and Pharisees was a religion of the body, in which the soul had no part, a religion which looked to men for approval and reward, and not to God, therefore it was in the eyes of Jesus Christ an object of abhorrence.

The Mosaic law was almost entirely made up of these external observances. It would weary you to read all the prescriptions of the Mosaic dispensation. I would simply state that it covers the whole life of man. His religious life was one of ceremony; his social life was one of ceremony; his domestic life was one of ceremony; and the Scribes and Pharisees entering into the spirit of this Mosaic dispensation made all religion consist in the scrupulous observance of these ceremonies. The Mosaic law is compared to a shadow that passes away. The synagogue is buried—buried with honor, but buried; and on the ruins of the synagogue is built the Church of Jesus Christ, which is a substantial institution; which is a thing of life and truth and of the soul.

In the Church we have ceremonies also, and no religion that is of God can live long without ceremonies. We must remember that man is not entirely soul; he is body also; and God demands the worship of the man, not of the soul of man or of the body of man, but of both, united in the man. Therefore, any worship worthy of Almighty God must be the worship of the whole man; and when we believe in him and hope in him and love him, we must unite to that faith and hope and charity, that worship of the body which consists in outward forms. In the Church we have what we call ritual. If you notice the priest at Mass you will observe that he says Mass in the same way all the time; that all priests say Mass in the same way; with the same intonations, the same inflections of the voice, the same genuflections, the same movements around the altar. If you observe the priest at baptism, you will see that all priests confer baptism in the same way, with the same ceremonies. Observe them at the deathbed, and you will see them all perform those last rites in the same way, with the same ceremonies. They have been taught these for years and years; they have studied these ceremonies, and it is for them a sin to fail in the observance of a single rubric of the missal or of the ritual.

Why is this? It is because the dogmas of the Church are best expressed in her ritual. The word is soon forgotten. It sounds in the ear, and is lost in the air. Words lose their meaning, or change their meaning. Men have many ways of expressing their conviction. The grandest expression of truth among us is a national custom, which is the condensed teaching of all the ages. A monument speaks more unmistakably than words. But more sacred than tradition, more emphatic than a monument, is a ceremony of religion that people have observed from generation to generation, and hesitate to alter as a Jew would hesitate to touch the ark of the covenant. Every ceremony of the Catholic Church today can be traced back to the Apostles, or the ages contiguous to those

of the Apostles; and every ceremony of the Church in the administration of her sacraments speaks a sacred dogma. And those who are outside of the Church today are being brought back to the truth by the study of the Church's ritual. Say what they will, that the Church changed her faith in this age or that age, here is a ceremony they can trace back to the time of the Apostles, or back to the primitive ages of the Church; a ceremony which has come down to us unchanged; and that ceremony speaks but one truth; speaks it with no uncertain sound, reveals a truth which the Church held true from the beginning. That is why we find today a disposition outside of the Catholic Church to come back to ritual, because the ritual is the esthetic setting of the Church's dogma. The ritual, the ceremonies of the Church, enclose as did the ark of the covenant, the great deposit of truth left to the Church by Jesus Christ, her founder.

But the man who confines himself to external observance, the Catholic who simply performs the external observances of religion, is as much an object of abomination in the eyes of the Lord as were the Scribes and Pharisees of his time. We know there are Catholics who go to confession and communion who have no religion. We know there are Catholics who never miss a first Friday, who have no religion. This is a hard thing to say, but it is not half so hard as what Our Savior said in this morning's gospel, when he pronounced a woe against the Scribes and Pharisees. Why is it there are Catholics who observe all the external forms of religion, and who have no religion at all? It is because they have no charity, which is the soul of religion. They have no love of the neighbor. There are people who go to confession and Communion every week, to whom you would not confide a damaging personal secret: men and women who approach the sacraments regularly, to whom you would not entrust your good name, for you know well it would be sacrificed; men and women most religious in all their external demeanor, who

have no love of God, and no love for their neighbor; whose tongue is a medium of scandal; who never remember a good deed of a neighbor, but who never forget anything derogatory to a neighbor's character. There are people who would tremble at the thought of being late at Mass on Sunday, and would make it a matter of confession, but who would not hesitate to blast the character of a poor young girl; like these Scribes and Pharisees who, after they murdered our Lord, coming down from Calvary with the blood of Jesus Christ on their hands, after proclaiming that horrid blasphemy, "His blood on us and our children," said, "Take the body away, oh, take the body away! for tomorrow is the Sabbath day and we might be defiled." So these Catholics often observe small and insignificant requirements of their religion, but are false to its very soul. They have no love for their fellow-man; they have no heart for their brothers and sisters in sorrow and suffering; they have no charity on their lips; they have no sympathy in their narrow little souls.

Again, our Lord hated the Scribes and Pharisees, because they put up a false standard of religion. They preached one religion to the people, and they observed another religion themselves. They heaped heavy loads upon the faithful, which they themselves refused to carry. They had one law for the rich and another law for the poor; one law for the laity and another law for the clergy. Our Savior has but one law for all; Christianity knows but one law; and king and peasant, priest and penitent, Pope and simple faithful, must live up to the law, or be condemned by the law.

The Scribes and Pharisees made a distinction between offenses. They were good casuists. The Jews were always a trafficking people; they were business men from the beginning —tradespeople. Now you know storekeepers are inveterate liars. If you ever saw a storekeeper who did not lie, then you saw a white blackbird. The Jews were a nation of shopkeepers, or a nation of traders, and that meant they were a

nation of liars. But they were casuists also, and they made a distinction between lies. The Jew in our Lord's time would not swear to a lie and invoke the name of God to confirm it—Oh, no! that would be perjury. He would swear by the temple, but he would not swear by the gold of the temple. He would swear by the creature, he would swear by anything else, but swear in a way that would convince you he was telling the truth. Now it has been urged against Catholics that they, too, are casuists, and make a distinction between mortal sins and venial sins; and those outside of the Church for four hundred years have been saying that we Catholics with this distinction before our eyes, do not observe the moral law; that we are terrible liars; and that we are thieves; that we are guilty of all the lesser sins; because we draw the distinction between mortal sin and venial sin, and a thing that is not a mortal sin we do without scruple. Well, perhaps there there is something in that. I have heard the objection; I have read the objection; I know there is some truth in it. I know if you were to tell children that certain pleasant things are not mortal sins, they would not hesitate much to do them. I know grown people, with this distinction before their eyes, often do things they would not do if they thought those venial sins were mortal. Outside the Catholic Church they say all sins are mortal. A man will go to hell for any sin, no matter how insignificant; and of course if they believe this they will not commit sins as readily as Catholics, who believe they will suffer only a little pain in purgatory. But what is the result of such teaching? It makes people hypocrites. If there is no distinction between mortal sin and venial sin, then we are all condemned to eternal flames, because we are all guilty of venial sins at least. If there is no distinction between mortal sins and venial sins, we can all say, "Goodbye God, goodbye heaven, we shall never see you." If there is no distinction between mortal sin and venial sin, we are all foredoomed to hell.

How do these people outside of the Church, who make no distinction of the kind, arrive at any rational conclusion that they will be saved? It is by shutting their eyes to the truth; it is by blinding themselves; it is by hypocrisy. Any man who believes there is no difference between mortal sin and venial sin, must, if he is honest, come to the conclusion that he is doomed to hell, because "The man who says he is not a sinner is a liar," says St. John, "and the truth is not in him."

Catholics will commit venial sins, you say, because they know it will not send them to hell. Very well. Then they acknowledge the truth; they are not hypocrites. They go to confession and acknowledge these things to be sins, and they promise to avoid them in future. Then let it be said of Catholics that they commit venial sins more readily than those outside of the Church commit mortal sins, but give them the credit of saying that they know what they are doing, and acknowledge their guilt, are sorry for what they have done, and in confession promise not to repeat the offenses. Our Savior hurled the terrible denunciation against the Scribes and Pharisees, that they were hypocrites; and any man who believes that there is no distinction between a mortal sin and a venial sin, and in spite of that hopes to get to heaven, is a self-confessed hypocrite,—if Our Savior's words are true.

The Scribes and Pharisees did not believe in sins of thought. They considered only such things sins as were consummated in act. Our Savior tells us, that the man who looks at a woman to covet her, has already committed adultery in his heart. Our Savior looks to the heart, and not to the hand. And nothing that a man will do is deserving of punishment, unless his heart is an accomplice in the act. A man who has lost his reason can commit no offense. A man in his sleep can commit no offense. A man carried away by anger so as to cause the dethronement of reason is a maniac, and not responsible for what he does. Only those things are human acts that have the approval and co-operation of the mind and

heart. It is what is within a man that God considers, not what externally appears.

They accuse the Church of sanctioning the doctrine that the end justifies the means; that if a man has a good end in view, he may commit any offense in order to attain it. This doctrine is charged against the Jesuits; they call it a jesuitical teaching—that the end justifies the means. It is a good doctrine; it is a Catholic doctrine. It is true, if honestly applied. The end does justify the means, provided the end is good and the means are not essentially bad. Bear in mind; the end justifies the means, provided the end is good, and the means not essentially bad. You whip your child. It is not a good thing to whip a poor child and cause it pain. Do you love to have that poor child suffer and weep? No, you do not. It is not a good thing to cause pain. But it is not essentially bad, for frequently we have to undergo pain for our health. You have to be subjected to the torture of having your tooth pulled, or to take nauseous medicine, in order to regain your health. You do an injury to yourself, afflict yourself, actually give yourself a new disease, in order to rid yourself of an old one. You submit to the lesser evil in order to avoid the greater. A man who has committed murder is taken out and hanged. It is not a good thing to hang a man; that is the poorest use you can make of a man. Why take his life? That is evil. But man has not always a right to his life. There are times when he must sacrifice his life for his country or his faith, and the law will take a man's life in order to deter others from following in his evil ways. Here you see the end is always good, and because of the good end, the evil that is committed to attain it, is justified.

The penitent in the Catholic Church is made to weep and bemoan his sins. He is obliged to go on his knees and make confession. He is obliged to bind himself to observe the law of God and the Church in future. That is great pain. There is no penalty greater for some people than this. Some would

almost rather die than submit to that humiliation. But it is necessary for the good end in view. Because of the reconciliation with God that is made conditional upon the performance of these acts, you require his self-humiliation on the part of the penitent. Here again the good end justifies the means that are not in themselves evil. But you cannot, for the best end in the world, do a thing essentially wrong, not to save all the souls in Purgatory; not to save all the souls in hell, can you commit one insignificant infraction of the divine law.

Now in this matter of oaths, Our Savior gives us very good advice. Do not stop to consider whether it is a mortal sin to swear by God or to swear by the temple of God; do not stop to weigh the question of whether it is a deadly offense to swear by the temple, or by the gold of the temple; he says, "Do not swear at all." Very good advice. And in our dealings with our fellowmen, let us not stop to consider whether such a speech is a grievous sin or only a venial sin; let us not weigh the theological pros and cons. Follow Our Savior's advice, leave your neighbor's character alone. The best way to avoid rash judgments is not to judge at all. "Do not swear at all," says Our Lord. "Do not judge at all," says Our Lord.

The Christian religion is one of the soul. It is a worship in spirit and in truth. Let us be careful in the external observances of our holy Church. Let us not fail in a single iota of those ceremonies and ordinances that make up the Church's discipline. Saint Theresa says, that she would die for the least of the ceremonies of the Church. But while externally conforming with all the requirements of our holy faith, let us never forget that the soul of religion is charity; that if we would enter heaven, we must have souls filled with the love of God and the neighbor; that we must be willing to sacrifice everything for the greater honor and glory of God. And coupled with that duty to our God is that other obligation we owe to our fellowman, to love our neighbor as ourselves. In these two commandments are contained the whole law and the prophets. It is all of Christianity. God asks no more.

(Sixth Sunday after Pentecost.)

GOD'S COLLECTIVE PROVIDENCE.

"I have compassion on the multitude." (Mark 8.)

GOD has a special compassion for each one of us. St. Peter tells us that "He hath care of us." He has given one of his angels charge over us, "to watch us in our ways." And Our Savior tells us that not a hair of our heads shall fall without his Father's permission. There is no care more solicitous than that of a mother for her child; nothing on earth equals her anxious solicitude for the babe at her breast; but Our Savior says, that even if a mother should forget her child, yet could he not forget us. But while God has this individual and personal solicitude for each one of us, he has a providence that extends over groups of men. There are certain things that we can do as individuals; there are certain other things which can be done only by association and combination of individual effort. God had a purpose in society. Men are made for society; and God has a design to work out through cities and states and peoples and nations. As each individual has his allotted task to do on this earth, so nations are called for the accomplishment of some great end that God has in view. God loved the Holy City. He loved the temple that was erected within her walls. He declared that his love for that city was like to the love of a hen for her brood; and he said, "How often would I have gathered you together, as a hen gathers her chickens under her wing, but you would not." And when the evil day came for her, it occasioned intense sorrow to the heart of God. Our Savior entering Jerusalem for the last time wept over it tears of bitter anguish. He cried out, "Oh, Jerusalem, if you had only known and that in this thy day, the things that are for thy peace; but now they are hidden from your eyes, for the enemy shall come and dig a

trench about thee and beat thee flat to the ground, and thy children that are in thee, because thou hast not known the day of thy visitation." The dealings of God with the Jewish people read like an epic poem. They begin with love and end in tragedy.

God has a mission for all great families of men, whether they be peoples or nations. With that wondrous instinct of faith which characterized the middle ages, the historians of the past have told us of the deeds of God wrought through the Franks; gesta Dei per Francos. And the same spirit, if it had animated the historians of other peoples would have told us of the deeds of God wrought through all of the nations of the world; even those peoples who sought the destruction of his Church but worked out his wondrous design. The Huns were called "the scourge of God" for the people of Europe. Who can deny the providential mission of the English people in our day? And of the French people in the last century? Of the Irish people in the last seven centuries? We can read their history and see lucidly portrayed the designs of God accomplished through their instrumentality. God is not only a God of individuals, he is a God of men in association, in society. He is the God of cities; he is the God of peoples; he is the God of nations; he is the God of the universe. And this explains to us how it is that public laws must conform to the will of God.

Men in these days say that religion is a thing of the individual conscience. Religion belongs to us as private individuals. A city has no religion; a state has no religion; a nation has no religion. The nations when they come together in council do not recognize religion in their international laws. What apostasy is this! God is not only the God of the individual; he is the God of men in all their groups and combinations. He is the God of cities and of states, and of peoples and of nations. And as every individual must shape his conduct according to the law of God; so cities must enact laws in

conformity with the laws of God; states and peoples and nations must observe the law of God in all they do. This is so plain that it is necessary to dwell but a moment upon it.

Still, we are told that politics and religion must be kept apart; that the state knows no religion. Well, men talk that way who have, as a rule, no religion. But perhaps it is better so. The ideal condition is that of a perfect union of church and state. That is the theoretical Christian condition: the Church being the mouthpiece, and the interpreter of the law of God; the State being the executor of her laws; the Church making known the truth and explaining man's duty in every relation of life, the State explaining the decision of the Church and putting it in force by her legislation. This is the ideal relation. But it has been tried, and the partnership has been found unsatisfactory. The State has never acted towards the Church as a servant toward a master; but has disputed with the Church sovereignty over the consciences of men.

Perhaps in the whole history of the Christian world there was never a time when the Church and the State seemed to be in more perfect accord than during the fifteenth and sixteenth centuries in Spain, when we had the Spanish Inquisition. Spain was and is a Catholic nation, the grandest Catholic nation in the world today. If we had had two Spains, we never would have had the Reformation. Spain is today the most consistently Catholic nation in the world. But the experience of the Inquisition was not satisfactory. It did not satisfy the Church, and she was glad when it was brought to an end. And gradually the Church has intimated to the States that she would rather be rid of their protection. She does not want such assistance. Today the Church is better pleased to enforce her own laws with her own spiritual weapons, and is averse to calling upon States to interfere and execute her decrees with the sword. It has come to be regarded as a sort of happy compromise that the State shall mind her own business, and leave the Church free to mind hers.

But let it be well understood that the State must not interfere in the family relation. It is right and proper for the State to require that persons living in wedlock should make proclamation of that fact; and it is within her province to require any manner of proclamation she sees fit; because upon the family rests society. On the foundation of the family rests the welfare of the State; and the State has a right to self-preservation. Therefore, the Church has no objection to the State requiring any evidence she sees fit to demand of this matrimonial connection. But the State is not satisfied with that. It is not content that evidence sufficient shall be produced to establish the relation of wedlock between man and woman, but it usurps the right denied by heaven to man, of declaring that relation dissolved. The State has introduced the law of divorce, providing that under certain conditions what God has joined together man may put asunder. Here the Church steps in and says, "So far and no farther shalt thou go." Divorce is a word not in the lexicon of Christianity. Let the State mind her own business.

Education is a public concern. The State has a perfect right to require that her citizens shall be educated. Who will take care of the public weal? Who will enact laws for the public good? who will have the wisdom to provide for the public welfare? Men are not endowed with knowledge by divine inspiration; they must study. Political wisdom is not a gift that ordinarily comes directly from on high; we must acquire it by study. Therefore it is perfectly proper for the State to provide means of instruction for her citizens, that they may be capable when called upon to assume and discharge public trusts. The Church has no objection to that. But the State goes farther and enters into the domain of theology; legislates not only for this world, but for the next. Not only does it claim absolute authority to decide what men shall believe in the profane sciences, but also what they shall believe as to the things of eternity. The State has organized

schools of higher education; schools of speculative science; schools of philosophy; schools of theology. The Church says, "Mind your own business; the things of God belong to me; the things of the soul fall within my jurisdiction. Mind your own business." She says to the emperor, "I will recognize you as Grand Chief of Police or Grand Market-master, but beyond that your power does not extend." Therefore, I say not only must the individual recognize the law of God, and carry it out in his conduct, but the city must recognize the law of God and carry it out in her policy. The State must recognize the law of God and conform to it in its enactments. The nation must recognize the law of God and carry it out in its fundamental constitution.

Our Savior says today, "I have pity on the multitude." Cities crumble and decay; States come and go; empires rise and fall; but the multitude remains. "I have pity on the multitude." The rich come and go; dynasties flourish and decay; but the multitude remains. "I have pity on the multitude." Who are the multitude? They are the great body of mankind; they are the toilers; they are the great mass of the poor. Oh, how truly does God show he is the common father of all in this short sentence—"I have pity on the multitude." Where did he ever say, I have pity on the crowned heads? He has said, "The powerful shall be powerfully tormented." When did he say, "I have pity on the rich?" But he has said, "Woe unto the rich." He has pity on the multitude of the poor and the toilers. God loves the great mass of his children who on this earth share the common lot, and earn their bread by the sweat of their brow. Our Savior loves the poor. If there is one distinctive trait in his gospel it is that of boundless love for the poor. They need not envy the rich and powerful. If they knew, they would not swap lots with them. A thousand times more happy they who are poor and contented, looking forward to the mercy of God, than those who live and roll in wealth and despise that mercy.

In these days the multitude is in a state of agitation. The poor are disturbed. There is no denying the fact that the great multitude of men in our day are dissatisfied with present conditions. And why? Because they are denied the benefit of religion. They are refused the ministrations of the Church. They are denied their Lord and Savior. They do not hear any longer his consoling words, "I have pity on the multitude." The governments of our day are trying to despoil the poor of the last item in their heritage; they art trying to rob them of their faith and hope. And whenever they will have accomplished that, they will have made them truly miserable. But in their woe they will bring down the mighty from their seats, and confound the strong in the awful agony of their own self-immolation.

But, brethren, there is no use stopping to criticise the relations of the different orders of society. Rather let us take comfort from these consoling words of Our Blessed Lord. When the multitude was hungry, having had nothing to eat for three days, he called for contributions; he told his Apostles that he must provide for these poor people: "They have been with me for three days and have eaten nothing; if I send them home fasting they will faint on the way. I have pity on the multitude." And the Apostles with that worldly wisdom which characterized them, said, "What can we do? We have no money, and we are out in the wilderness. There is nothing to buy, and we have nothing wherewith to buy." Our Savior says, "What have you?" And some one or two in the crowd said: "Here are a few buns." "How many? "Seven." "Bring them forward." And they brought them forward, all seven. And he said, "Have you anything else?" And they replied, "We have a few little fishes." "Bring them forward, too." And they brought him the fishes; and Our Savior blessed them and told the Apostles to distribute them among the multitude. And we are told that the multitude, numbering four thousand, ate and were filled; and when they were

done they gathered up the fragments and they filled seven baskets.

God will always provide for the multitude. He will always have something in reserve, which he can call upon in an emergency. But how beautifully illustrated in this incident is the care of the Catholic rich for the poor in all ages. They are not afraid to share with the poor their substance. A good husband is not afraid to give his last dollar to his wife, knowing she will make good use of it; a good wife is not afraid to hand over the money she has saved to her husband, knowing he will make good use of it. And the Catholic rich man is not afraid to trust God's poor with the last penny he has. "How many loaves have you?" said Our Savior. "Seven." "Give them all." "Anything else?" "A few fishes." "Give them all." And they were all given cheerfully; they were given to God's poor, and God's poor consumed them. And when all were filled there was more left than there was in the beginning. Here we have portrayed the mission of the Catholic rich. God bless the rich of the Church. They have all done a noble part towards the poor, and the poor on their part have always loved them and shown them gratitude. And if the world were animated with the same spirit today you would have no antagonism between labor and capital; you would have none of the strife that now disturbs the commercial relations of the world.

But there is something in this incident from which the poor themselves can learn wisdom. Our Savior told the Apostles to gather up the fragments that were left; broken pieces of loaves and little remnants of fishes, lest they be lost. The poor need above all things a lesson in economy. The poor, as a rule, are poor because they are not thrifty and provident; and if the rich lived like the poor, and spent as freely as the poor, they would not be rich long. Do not waste your substance, poor man. You have a family depending upon you.

The fact is, that in our day it takes about two thousand

poor men to make one rich man; and these two thousand men pay willing tribute to that rich man, and he is rich because of their offerings. The poor spend too much money for luxuries. The laboring man spends too much money for beer. We have a law on our statute book forbidding a saloon to be open within a certain number of yards of a church or schoolhouse. What foolishness! People who go to church do not go into saloons; children do not drink beer. Why do they not enact a law forbidding a saloon to be opened within three blocks of a factory, or three blocks of a workshop? Such a law would have some effect; would do some good. But what do we see? Give work to two or three hundred men anywhere, and some miserable fellow will open a saloon within three hundred feet of the factory. Let a multitude of laboring men come together anywhere and toil for their own support and that of their families and you will find the four corners of the square occupied by what industry? A saloon, inviting them by music and sound of revelry to spend their hard earned wages at its bar. The poor laboring man shares with the saloonkeeper and the brewer and the distiller all his hard earned money. Who are the rich men today? I do not speak of the speculators. Who are the men who in legitimate trade get rich today? Distillers and brewers and men who manufacture tobacco. They are the men who are devouring the substance of the poor. Rich men do not go into saloons; saloons are supported by the poor man. These distilleries are not kept going by rich men; they are supported by the poor, laboring man. Tobacco is not manufactured for the wealthy; the poor devour it. Our Savior says: be economical. Save what you make.

There is another multitude that Our Savior has pity for; it is the multitude of poor women who are brought to poverty, disgrace and despair by their drunken husbands. Oh, if there is a multitude on earth today that appeals to the pity of heaven it is the multitude of poor, broken-hearted wives,

whose condition has been made miserable by besotted husbands. If there is a multitude today for which the heart of God bleeds in pity, it is the multitude of poor, ragged children, who have not shoes to go to church on Sunday, and have not clothes to go to school on weekdays; who are driven into poverty and vice by drunken fathers. And these drunken husbands and drunken fathers are nearly all workingmen. They give the greater portion of their hard earned wages to the brewers and the distillers and the saloonkeepers, to make them millionaires and enable them to purchase fine linen and jewels for their families.

This gospel I have read to you is full of meaning for us all. As individuals let us walk in the straight and narrow path. We have God's law to guide our conduct. In association, as members of society, as citizens of a city, as citizens of a state or nation, let us recognize the supreme authority of that same law. It is honorable to God that we pay him our individual service. It is still more honorable when a whole city unites in an act of worship; it is still higher homage when the state bows its head in adoration to the Supreme Ruler. I hope the day will come, and soon, when the whole world, again being united in a common faith under the jurisdiction of Christ's vicegerent on earth, will unite in one grand act of supreme homage to the King of Glory and Sovereign Lord of heaven and earth.

But we are here only for a time; conditions here at best are not satisfactory. This is a place of penance. So let us be resigned. Let the rich remember that they have a duty to the poor: that what they have they must share with the poor, even to their last crust. Let the poor remember that they have a duty to their children, and that economy is the first law of earthly well-being. Let them remember that the poor have a special heritage, that they have no reason to repine or complain because of the superior temporal condition of the wealthy. God is the God of the rich and the poor; God

is the father of the strong and the weak. God is the father of time and eternity. Let us wait for that day when all the inequalities of time will be blotted out; when there will be no more sorrow, no more pain, no more tears; when God will be the reward of the patient forever and ever.

(Seventh Sunday after Pentecost.)

TO WORK IS DIVINE.

"He that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matthew 7.)

THIS earth is a place of toil. Man's life in this world is one of labor. Our Savior says in this morning's gospel that "he who doeth the will of his Father who is in heaven, he shall enter into the kingdom of heaven." It is our work not our words, that will earn for us eternal life. "It is not everyone who saith to me Lord, Lord, who shall enter into the kingdom of heaven, but he who doeth the will of my father who is in heaven shall enter into the kingdom of heaven."

When Our Savior describes the different classes into which the people of this work-a-day world are divided, he speaks of some who have spent the whole day at the market-place, idle; and coming to them at the eleventh hour he upbraids them with their indolence. "Why stand ye here idle?" he asks. And speaking of his own mission in this world, he says he came "to do the will of him who sent him." And in that prayer which he taught us all to recite, we beseech heaven that "the will of God may be done on earth as it is heaven."

Some people think that this is a world of rest and pleasure. The highest ambition of the worldling is to be one day exempt from the necessity of labor. To that end he toils in youth and economizes in middle age. To that end parents build up vast fortunes for their children and enact laws of

entail. This is supposed to be the grand distinctive privilege of a gentleman in all ages. Where all manual labor is relegated to the slave, there dissipation reigns supreme. The sole occupation of the modern Dives as it was of the one of Scripture, is to eat and drink, wear fine clothes, and feast symptuously every day. How false is that notion of life! We are here to labor and "to earn our bread by the sweat of our brow." And it is only to him who has valiantly fought that God will give a crown.

In the sixteenth century, men tried to convince the world that there was no value in works of any kind, good or bad; that all the works of man were sins. They proclaimed that the only merit that man was capable of was the merit of faith. Faith was everything; and works were nothing. They could not understand how it was that after man became justified there remained in his nature concupiscence, or inclination to evil; therefore they concluded that this body being the citadel of sin, all the acts of man were necessarily sins. And the only difference between the case of the unjustified man and that of the justified man, was that the sins were imputed to the former, and not to the latter. The Church, in the Council of Trent, condemned that doctrine, and declared that not only were the works of man not necessarily evil, but that by the grace of God they could be meritorious. Four hundred years have wrought a great change in the opinions of the non-Catholic world. Now we find people proclaiming that faith is nothing; and that good works are everything. It matters not what a man believes, provided he acts right. Today this is the most popular doctrine among non-Catholics. Believe what you please; think what you please; but act right, and you are a perfect man. The Church condemns this doctrine also, and declares that no work of man is good that is not done for God: that man being created for God, owes God everything: and that what he refuses to give to God, he takes from God.

Why does God require works from us? Why does he make it a condition of eternal life that we must work, and work for him alone? Work is a condition of all life. There is no life without action. God himself is act; simple act; most simple act; pure act; most pure act. In God life and action are synonymous. Life without action, is death. And, therefore, made to the image of God, we must be men of action. We must work or die. We have minds; we must think. We have hearts; we must feel. We have senses, physical powers; we must employ them. All men work. The difference between the wicked and the just is not that the one work and the others are idle; but that the one work for God, and the other work for something that is not God. Our Savior brings in this distinction between the works of life and the works of death; the works of light and the works of darkness. Men who live for God do the works of light and of life; men who are not living for God do the works of darkness and of death.

Now St. Paul, speaking to those who were converted from paganism to Christianity, tells them that they must cast away the works of darkness, and put on the armor of light. If we were not sinners, we would still have to work for God. We are his creatures, and we owe him all our activities. We must employ for him all our energies and all our faculties. The angels of God work. There is no indolence in heaven; and the only difference between work in heaven and work on earth is, there to work is a delight, while here to work is pain. Because we have sinned, there arises an additional reason why we should work. When man was put in the Garden of Eden, God said he should work the garden. It was not intended even before the fall that man should lead an idle life here on this earth. But, unfortunately, man used his powers and his faculties to do works that God did not approve; to do works that were not of life or of light; but works of darkness and of death.

According to St. Paul before man in his present fallen state can enter into the way of life and light, he must destroy the works of darkness. The life of the Christian is compared in Holy Scripture to a building. St. Paul tells us we are God's buildings. God builds us up and we co-operate with God in this upbuilding. And we are told our faith is a foundation, on which we must build this edifice of God. And Christion perfection is this process of building. Every one of us has received the duty of erecting to the honor of God a temple worthy of him. Our bodies are called the temples of God, and with the grace of God we must labor to perfect that building, to erect that temple, and to finish this edification, according to the model of Christ.

Now this itself is a great work, and unless God aided us with his grace, we would not be able to accomplish it. And if our first parents had not sinned and we were still children of original grace, we would have to labor; but the labor would all be of the positive kind; it would be all upbuilding; but because of the fall of our first parents, most of our labor consists of undoing the work of sin. In a building much of the material is found to be imperfect; the imperfection is discovered after the building has advanced—sometimes after the building has been completed. You find in many of the best structures, masterpieces of architecture, that almost immediately after their completion there has to be a restoration, a repairing; stones here and there begin to show signs of premature decay; faulty material had entered into the construction; and almost from the day the great building was dedicated, men have to be employed in restoring and repairing and keeping it in repair.

This gives you an idea, brethren, of the work of the Christian. We are a great building. The grandest building under the stars is man; a building that God is proudest of. When he made man he stood amazed at the beauty of his own masterpiece, and declared he "was glad that he had made

man." There is nothing in this beauteous universe to compare in beauty with man—the masterpiece of God's handiwork. And he loves to dwell in man. Our Savior says, it is his delight to be among the children of men. And he says furthermore, "If any man loves me, I will love him, and I and my Father will come and take up our abode in him." And St. Paul warns us that we are the temples of the Holy Ghost, more precious, more beautiful and grander by far, than the temple of Solomon. Therefore it is that we are to be busied in keeping this beautiful temple of God in its best state of perfection; removing from it anything that would offend the eye of its divine occupant, replacing whatever is imperfect and making it pure, making it unsullied, making it perfect in all its parts, and worthy of the God in whose honor it was erected.

The work of repair is usually long and arduous. Every Magdalen was once pure. But what a change is wrought in the innocent maiden by her first lapse from virtue. She is tempted. She resists. She struggles. She looks down into the dark abyss and shudders. She looks again. She looks once too often, and then plunges headlong. It is all over now. Her sorrow is pitiful. Her repentance is deep as the sea. The blood of Christ in the sacrament of penance restores her to grace. But many a prop and bolt is needed to staunch the shattered building. Long and painful penance will be needed to restore that virgin soul to its pristine beauty, and symmetry, and strength, and loveliness.

Now what are good works? What are those acts that the Reformers declared sins, and which the Church commends as meritorious? What are those deeds that honor God, and satisfy for the sins of man? They are of three kinds: They are acts of prayer; acts of fasting; acts of alms-giving. Under those three heads all good and meritorious acts can be classed.

Prayer: Religion is prayer. Intercourse with God, com-

munion with God, the supernatural life, is prayer. Christian perfection, the supernaturalizing of our lives, union with God, is prayer. Prayer is a universal law. Prayer is the life of the just made perfect in heaven. Prayer is the occupation of the archangels and the angels: forevermore they sing, "Holy, Holy, Holy, God of Sabaoth." God made us for himself. Everything that is not God is made for God. St. Paul says, "Whoever heard of a man planting a tree who did not expect to enjoy the fruits thereof?" Whatever God made, he made for himself; and man, the noblest of his visible creatures, is made for God. Therefore, his first and highest and holiest duty, is to give honor to God; to give glory to him who made him. In the Old Testament we are told that God rejected the sacrifices of the Jews. He said, "You offer me goats, calves, oxen; they are mine already. You offer me burnt flesh; and the blood of those sacrifices. I have no taste for such things. Give me the sacrifice of praise; give me the honor of your higher and better rational nature; honor me as intelligent beings; honor me as the author of life and the source of truth." The highest and best of all good works is prayer. We are all obliged to pray. And if there is one duty that the Church inculcates more than another, it is the duty of prayer. We are here to pray, to pray always, to pray everywhere and to pray for everything.

And the other good work is fasting—self-denial. Our Savior has taught us that if would follow him we must take up our cross. We must deny ourselves. And St. Paul tells us that we must carry about with us always the mortification of Jesus Christ. And why? Because of this concupiscence, the presence of which so puzzled the Reformers. Though we are regenerated by baptism, and justified by grace, there still remains that darkened condition of the intellect; that inclination of the will to evil; that concupiscence of the eye, that concupiscence of the flesh, against which we must battle if we would win the victory. This is the work, the great

work of man. The life of man on this earth is a warfare, and God says, "I will give a crown only to him who has rightfully fought. Therefore, after this highest and grandest duty we owe God, to give him the tribute of our praise, there is that secondary duty of mortifiying ourselves and bringing ourselves into subjection to the law of God by making our wills subservient to his will; so that not our will may be done on this earth, but the will of our Father who is in heaven.

The third great work is that of alms-giving. We must remember that our brethren share with us our faith and our hope and our charity. We cannot love God if we hate our brother; and in proportion as we love God we must love our brethren. Therefore, in the Catholic Church the duty of charity, the duty of almsgiving, the duty of aiding the poor, the duty of extending sympathy and a helping hand to those who are in need, is of paramount importance; and no man can hope to enter heaven who has not discharged his whole duty toward his fellowman in this respect.

These are good works. They make up the whole of the life of the just man here on earth. We must worship God; we must give glory to God; we must praise God; because we are his handiwork, and all we have we owe to him. And we must make the will of God supreme in our members. That will of God must sway us. We must not only pray that the will of God will be done on earth as it is in heaven; but we must co-operate in the accomplishment of that holy will, not only in ourselves, but in others. And we must share with our brother all that we have; share with him our knowledge, by giving him the information we possess, and imparting to him the faith that is ours. We must give him our encouragement, helping him along in the hard and arduous path he has to travel. We must assist him with our means, and not shut up the bowels of our charity against him, because so as we do to him, so will it be done unto us.

Now, brethren, Our Savior on a solemn occasion, after the

performance of a miracle, told the Jews he had to work. "I must do the works of him who sent me, while it is day; because the night cometh, when no man can work." We are here to work. God has given us time, a long day, in which to do that work. We should be up and doing, knowing that the night is coming on, when no man can work.

When we give a man a contract to build a house for us, we stipulate that that house shall be finished in a certain time. We ask him how much time he needs to complete the work, and when we have agreed upon the time, we stipulate that the work shall be done within that time. God has given us a great work to accomplish, the building, the erection of a temple to the Holy Ghost, in which the third person of the Adorable Trinity may be proud to dwell. He has given us ample time. No man has ever been taken short by God. No man has ever been able to plead truthfully that God did not give him sufficient time to save his soul. But God never gave man time to loiter; he never gave him time to throw away. Let us work, let us work faithfully, for the time is getting short.

When the disciples met Our Lord on the day of the resurrection, as they traveled toward Emmaus, they begged him to turn in with them and stay with them over night, because, they said, "It is getting late, the evening is coming on." O brethren, with most of us it is getting late, the evening is coming on, the shadows will soon gather, night will soon fall, and then there will be no longer time to work. O let us work now. Let us work now, when God is ready to co-operate with us. Let us work now, in the time of grace, when our work can count, when our work can become meritorious for eternal life; when our work can be of some value in the eyes of God, to promote his glory, or to satisfy for our sins. O let us work now; let us begin to work now, brethren, more than ever before, because the day is far spent, and the night is coming on, when no man can work.

There are certain works that stand out pre-eminent in value and importance. Hearing Mass is one of them. Cardinal Newman declared he could never grow tired hearing Mass. Visits to the Blessed Sacrament are most meritorious. God loves those most who love him in the sacrament of his love. Morning prayer well and intelligently made is a great work. By it we can sanctify every work of the day, even the most trivial and indifferent. Alms is one of the best ways of winning the heart of God. What we do for one of God's little ones we do unto him. A sum of money equal to the wage of one day will redeem and sanctify one day that we have lost. Golden opportunities of merit are everywhere. God be praised and blessed for them. He never gave us time to sin. And, therefore, it is our highest duty at the present time to bestir ourselves, to arouse ourselves to renewed effort, and to put to good use the time that is left us, because the day is coming to a close, and the night is near, when no man can work; and upon our work depends our eternity. Upon our work depends our eternal life. Upon our work depends the condition which shall be ours forevermore.

(Eighth Sunday after Pentecost.)

TRAFFICKING FOR ETERNAL LIFE.

"And I say to you, make yourselves friends of the Mammon of iniquity, that when you shall fail they may receive you into their everlasting dwellings." (Luke 16.)

IT is the natural and legitimate ambition of every man to have a home. Man is made for family life; and the first duty of a father of a family is to provide a shelter and a home for his little ones. I wish the days of Solomon were back again, when "Israel and Juda dwelt in peace under their own vine and fig tree." And I would be glad if among our people there were a more pronounced and persistent disposition to

acquire a home. A man who has not a home of his own, is more or less the servant of another. And a man who shelters his children under another's roof, brings up those children in a sort of modified bondage. Every man's home is his castle, and within its walls he is sovereign; and no man who has not his own castle-home can feel the full force of personal freedom.

But not only have we an ambition to have a home of our own, but every man is proud to have a country of his own. Every man's native land is, in a larger sense, his home. The emigrant who leaves his native hearth to find a home and fortune in foreign lands, always looks back to the land of his birth as his true home; and he ever refers to it as "Home." The day of his exile becomes one of the great dates in his life, and he speaks of things happening before or after he left "home."

But there is a higher and grander sense in which this ambition to acquire a home manifests itself. This world is too small to furnish a fitting home for the soul. St. Paul tells us that "we have not here a lasting city, but we seek one that is to come;" and he says: "We know that when the house of this habitation is dissolved there remains to us one not made with hands, eternal in heaven." This earth is not our home; it is the place of our pilgrimage. We are on the way from time to eternity. Everything here is transitory. Everything points the way toward the land of the living, the land of the soul, "the house of many mansions," the home of our Father, God. And there is no feeling more universal among men than that which looks forward with anxiety to the soul's future, to our home when this house of our present dwelling will have been dissolved.

Many men have made up their minds that this shall be their lasting, permanent, and only home. They live for this earth. They live for time. They say, "here will we dwell forever." They have no thought, no ambition, beyond the

present life. They say, "Let us eat; let us drink; let us be merry, for tomorrow we die." There are others who look upon everything in this world as shadowy, unreal, transitory; and use this life simply as a stepping-stone to a higher and better life beyond the grave. These seek a permanent city. They seek a home with God, a home in their Father's eternal house.

Mankind is divided into these two classes, and the line of demarcation is very clearly and distinctly drawn. The one class lives for this earth, and makes earth its only home; the other class lives only for the next life, and expects a home with God in heaven.

Now Our Savior would have us be one thing or the other. He would have us live for time or for eternity. He says, "You cannot serve two masters; you cannot serve God and Mammon." And, "He who gathereth not with me, scattereth." In this morning's gospel he illustrates his position as regards these two classes of mankind. He says, "A certain rich man had a steward who was reported to him to have squandered his goods; to have been dishonest in his dealings with him. And having discovered the truth of the reports, he summoned the steward before him, and asked him to give an account of his stewardship, as he could no longer be steward." Here we have an illustration of the man who deals dishonestly with his soul; of the deceiver who acts treacherously with his own conscience. Here we have the wretch who is false to himself and to his God. He is a wide-awake rogue. He has made up his mind; he does not hesitate an instant. He is prepared for the ordeal. He says to himself at once, "I will make the best out of the situation." There is no thought of reconciliation with his master; there is no thought of explanation, of confession, of sorrow. No; he has all his official life been an embezzler, an enemy of that kind master; and now when his sin has found him out, he is willing to make a last sweeping sacrifice of his master's interests. He turns

his back upon his employer and says, "I know what I will do. I know what I will do, so that when I am removed from my stewardship they may receive me into their homes. I have no home of my own. I have lived from day to day, not only spending what I have earned, but filching from him who has trusted me. But I know what I will do. I will get a home at all events. I will find a home among the enemies of my master." And he called them together and asked each one how much he owed his lord. And he said, "Cut down the bill. I will receipt in my master's name for your indebtedness; I will crown my life of official infamy with one supreme act of dishonesty."

And, strange to say, Our Lord commended this unjust steward and said he acted wisely, "for the children of this world are wiser in their generation than the children of light." Oh, how much is contained in these few words. The children of this world are in earnest; they know what they are about. This unjust steward says, "I know what I will do." And the children of light are not wise, because they do not know what they are about. They do not know what they are doing, or what they will do. Although children of light, they live in constant darkness. Now Our Savior says, "Make to yourselves friends of the Mammon of iniquity, that when you fail they may receive you into their houses."

Who are these friends of the Mammon of iniquity, whom we can bind to ourselves with hooks of steel? The Mammon of iniquity is everything that can be used and converted to our spiritual advantage; everything that can be sacrificed for our own good and the glory of God. That is what Our Lord calls "the Mammon of iniquity." And the first thing that we can sacrifice and make a friend of is our body. That body! Oh! is there any Mammon of iniquity rich in opportunities for good and evil like unto the body? What have not men sacrificed for their body? Time and Eternity; this world and the next, have they deliberately sacrificed to the body.

Now how are we to convert that Mammon of iniquity into the friend of our soul? The body is our enemy, but we can make it our best friend. Let us study a moment the rationale of mortification. The world does not like to hear that word, mortification; it sounds horrid and unnatural in their ears. Why afflict the poor body? Why torture and mortify the unresisting body? It is unnatural, and, therefore, sinful. Let me tell you; there happened something long ago, in the Garden of Eden, that made this dispensation necessary. Man was created in original innocence and justice, and he found no trouble in following the law of reason. But there was a fall from that estate. Man rebelled against his God, and we are the heirs of that rebellion, and the chastisement that it entailed. But God was not to be thwarted God's ends were still to be attained. Therefore he saw to it that the race he had created should go on and be preserved. Everything suggested to man suicide after the fall. When God called Adam before him he asked him what he had done; and when Adam had made confession of his sin, he said, "Thou shalt go hence and earn thy bread by the sweat of thy brow. Thorns and thistles shall grow in thy path, and thou being dust, shalt return to dust by death."

If there was any man in the world who could claim justification for suicide, it was Adam. Banished out of Paradise; banished from the place of terrestial delight; banished into the dreary world, where he would have to labor and earn his bread by the sweat of his brow; where every step would be torture, and where the grave would open to receive him at the end of his dismal career.

But God provided against suicide. He raised within man passions which he knew he would satisfy and gratify. Therefore we find in men an instinct of self-preservation vastly more accentuated than in the brute creation. Man's instinct for perpetuating the species, man's lust, remained not only as strong as in brute creatures, but it became morbid; and from

that day of Adam's sin men have sought exaggerated gratification of their lust with a persistence and with an ingenuity unknown to the lower creations. God would have the human race preserved; therefore he implanted in the heart of fallen man a desire for lustful pleasure that he knew would not be resisted.

And he placed also in the heart of man an extreme providence which the animals do not know. The poor animal is satisfied when his stomach is full. He has reached the acme of animal beatitude; and he goes to sleep licking his chops in absolute and perfect contentment. But not so man. Man is not only prone to fill his stomach, but he seeks the most dainty viands and he travels over the earth and makes kingdoms and provinces contribute to his table. He is not only not satisfied when his stomach is full, but he wants to gratify his taste at the expense of that stomach. He stops not in accumulating means to gratify the claims of his appetite; he amasses a fortune and heaps fortune on fortune, and there is no end to the acquisition of wealth. And in all these ways is he inspired by a perverted instinct of self-preservation, which he shares with the brute, but with it that further impulse that he has received from the fall, that increased desire that is implanted in him by God, not only to have what is enough, but to have what is best; not only to have now, but to have for all time.

Now mortification, as understood by the Christian, is simply a restoration of man to his primitive privileges. It is simply a deadening and mortifying of these imperious passions, these increased appetites, which are the result of the fall. It is an attempt which, with the grace of God, is always successful, to get back to the original state from which we fell. It is, as St. Paul says in this morning's Epistle, an assertion of our freedom from the bondage of the flesh, and of our sonship with God. Man was made superior to the animals. The Christian reasserts that superiority. He feels all the

impulses and promptings of his baser nature to gratify his appetite. He stamps upon these promptings. He "chastises his body and brings it into subjection," as St. Paul says, that he may enjoy the freedom of the children of God. He denies his appetite for food and drink, and subjects it to the law of reason. He denies his appetite for lust, and subjects it to the same law of reason. He denies the body its pleasures, subjecting it, too, to the law of reason. And when he has accomplished this, and accomplished it thoroughly, then he can boast of being enfranchised, and made a free son of the Eternal God.

Religion does not tell us to destroy nature. The Church does not teach us that we should extinguish passion. No. That were suicide. Religion teaches us to subjugate nature; to put it in its proper place; to reduce nature to that condition of subjection from which it escaped on the day of Adam's fall. God provided for his own ends, in accentuating those passions in the human soul. But he comes to the aid of the soul in giving us grace to bring those passions into subjection again. You know the privileges of the wild beasts; you know the freedom enjoyed by the animals of the forest. God would have us domesticated. He would tame us. He would bring us back into that condition of domestic service, which we once enjoyed, and which is necessary to qualify us for that life we expect to lead with him, in his home in heaven.

When we fast, we do not expose the body to death, or disease; if we did, we would commit sin. We simply deny our appetite for meat and drink, in order to tame that body, and bring it into subjection to reason. When we curb the lusts of the flesh, when we preach to those who are in wedlock that there is a chastity in married life; when to encourage chastity the Church institutes the state of virginity and consecrates men and women to a virginal condition, she does not declare all sexual intercourse unlawful. She does not declare marriage a sin, as did the early heretics. No; she

blesses wedlock. She declares it a sacrament of the new law, and she holds up to those who are married the model of marital bliss, the Holy Family. But she would have man and woman bring the lusts of the flesh into subjection to reason again. She would have them enjoy marital intercourse for the ends and objects ordained of God. And in this way we can understand the principle of theology that to enjoy any sensual gratification, simply for the gratification, is a sin and an offense against God; that all the pleasures of this world, the pleasures of the mind, the pleasures of the heart, the pleasures of the senses, the pleasures of taste, the pleasures of touch, are all to be enjoyed with a view to fulfilling the law of God, and of attaining the end that God has proposed to us in our present earthly state.

That is what Our Savior meant by "making friends of the Mammon of iniquity." Make a friend of your body by subjecting your body to the law of the spirit. Make a friend of your heart by making your heart love God, and everything else worthy of love for God's sake. Make a friend of your earthly wealth, of your substance, by sharing it with the poor, so that you may become the almoner of God. Make friends of the Mammon of iniquity by turning all your earthly opportunities to eternal gain: by making your present life a mint, and bringing under its stamp every interest, and impressing them all with the image of God, so that they will be received as good coin in the great exchequer of eternity.

This unjust steward said, "To dig I am unable; to beg I am ashamed." This is the characteristic of all the enemies of God. They go down. This is the fate of all foes of the Catholic Church. They come to the ground. They deteriorate physically. They are sometimes bolstered up by a devilish pride and are unwilling to submit to the conditions of our common lot. They degenerate physically and cannot work; and they deteriorate morally and are ashamed to perform the duties of life. Herein lies a great principle. People

wonder why it is that Catholics are always coming to the front. You cannot keep them back. It is not because of their numbers; it is not because of their education; it is not because of anything the world can understand. But in spite of adverse conditions Catholics are coming to the front everywhere. Catholics are advancing in power and influence in Protestant countries. Catholics are ruling England today. Catholics are ruling the German Empire. Catholics in this country have the upper hand. All the best offices, all the most far-reaching influence are exercised by Catholics in the world today; even in the Protestant world. And people wonder, and say, "Why, we thought we were rid of those Catholics. We provided that they should not get an education; we legislated against their schools; we legislated against their prosperity; we robbed them of their earthly goods; we devoted them to poverty and ignorance; and still in spite of everything they are coming to the front in everything, all the time, and everywhere."

Well, brethren, it is this way. Men rise to prominence just as the waves rise out of the sea. They lift up their heads, make a little noise, a little froth, and disappear. And the history of the world is the history of the rise and fall of great names. Now, the world has the waves; but the Church has the sea. Men inspired by ambition, men desirous of making a name for themselves, rise as the waves, make a little noise and disappear; but beneath them all is the great, rolling sea of humanity; and this the Church possesses. The multitude are with the Church; the poor are with the Church; the great mass of humanity is with the Church. Therefore, when these waves drop out of sight, the great sea remains; and ever and anon from its bosom rise up new billows to challenge the attention of the world; and if there were no other law, this mere fact would guarantee to the Church the future.

But Our Savior says, that when we shall have made to ourselves friends of the Mammon of iniquity, they will wel-

come us into their eternal dwellings. This is, perhaps, the only time in Our Savior's life when he dropped into poetry. It is a beautiful poetic conception. St. Paul speaks of our good works following us, using the simile of the Roman patrician who was followed by his retinue, his clients. He says, when we enter heaven our works will follow us like a vast clientele. That is poetry; but it cannot compare with that beautiful poetical conception of Our Lord, who depicts our good works as going ahead of us and welcoming us. "Make friends of the Mammon of iniquity, that when you shall fail, they may welcome you into their everlasting dwellings."

Oh, brethren, this is comfort, this is consolation for us all. This is a dreary world at best. Our experience here is simply a succession of meetings and partings. Everything here fails, and we fail ourselves. Our health is failing; our life is failing; our years are failing; our memory is failing; our mind is failing; our strength is failing. Let us make friends of the Mammon of iniquity, that when we shall fail they may receive us into their everlasting dwellings. We can turn every defeat into victory. We can make a willing sacrifice of every loss, and God will accept it with pleasure, and reward it. Oh, let us take encouragement from these blessed words of Our Lord. Let us begin now to turn to the credit side of our ledger all our earthly losses. If our lives are ebbing away, let us give them to God. If our memories are failing, let us offer all that we know or have known, to God. If everything is slipping from our hands, if the earth is turning away from us, Oh, let us turn our backs upon time, and affixing our gaze steadfastly upon the home of our Father in heaven, says, "With thee, my God, would I dwell forever."

I do not know what I can say to encourage you to renewed effort in the service of God, but to repeat these words of my text: "Make for yourselves friends of the Mammon of iniquity, so that when you shall fail they may receive you into their everlasting homes," where you "shall be inebriated with the plenty of God's house."

(Ninth Sunday after Pentecost.)

GOD'S JUDGMENTS ON BLIND AND OBDURATE SINNERS.

"And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes." (Luke 19.)

LAST Sunday Our Savior praised the wise steward who knew how to attain his worldly ends, even at the expense of his eternal interests. And he praised this wise steward because he knew what he was about. When he was called to account he said to himself: "I know what I will do." The reason why Our Savior commended this violator of his trust was, that he saw in him an earnest purpose to accomplish something, and a devotion to his life's ideal.

But today we find Our Lord weeping over Jerusalem, a city governed by the Pharisees, among all classes of people the most worldly-wise. Why this apparent change of sentiment on the part of Our Blessed Lord? There is nothing so pitiable in the eyes of God as human wisdom. There is nothing so miserable as the prudence of the worldly-wise. He says, "My ways are not the ways of men." This is man's day; and man has his way now. But, he says, "I will destroy the wisdom of the wise." And the Psalmist tells us that "in that day all the thoughts of the wicked shall perish." The wisdom of man is folly with God—foolishness. When that successful business man had amassed a fortune, and was forced at the end of his life to tear down his old home and build a grander one, and pull down his barns and erect larger ones, Our Savior says, in the very zenith of his prosperity he was challenged by God and asked the question, "Thou fool, this night wilt thou soul be demanded of thee, and whose then will all these things be?"

Our Savior this morning wept over the folly of the wise ones of Jerusalem, and said to them, "Oh, if you only had known, and even today, the things that are for your peace. You have known many things. You were wise in your own conceits. Oh, if you only knew the things that are for your peace. You knew the things that were for your pleasures; you knew the things that were for your earthly prosperity; you knew the things that were for your fame; but oh, if you had only known the things that are for your peace."

In the language of God "peace" means absolute contentment of soul, when it knows no want. And, therefore it was that whenever he entered into a public assemblage he always said "Peace be to you." And he told his Apostles when he sent them into the world, that when they met the people they should always greet them with the salutation "Peace be to you." And he says that the world has a certain peace which is not his. "I will give you my peace," he says, "which the world knoweth not, and cannot give." And the early Christians realized this great truth when, above all their aspirations they placed that condition of perfect peace. On the tombs, the martyrs had written, not their names, not their deeds, but simply the word "Pax" or "In Pace"—Peace, or, in peace. Our Savior is called the Prince of Peace. The purpose of his coming on this earth was to establish peace. Heaven is the home of eternal peace. Peace consists in absolute order; when our will is absolutely subject to our reason, as it should be; when our reason is subject to faith, as it should be; when we are subject to each other according to the laws of human order, as it should be; and we are all subject to God, obeying his holy will eternally, and in everything, as should be.

"Oh, that thou hadst known the things that were for thy peace. But now they are hidden from thine eyes." The truths of religion must be sought for. The great gifts of faith, hope, and charity are often obtained only after long and diligent prayer. Man is not naturally equipped for eternal life. We

are unable to attain the ends of our creation unaided from on high. We do not know the things of God, and we must hunt for them. We do not know what God has reserved for those who love him. We must seek for it. We do not know our whole duty to God. We do not know God's love for us. These are truths that we must search for. They belong to the supernatural order. Our Savior tells us we must seek, and if we seek we shall find. He tells us we must knock, and if we knock it shall be opened to us. In our present fallen state man is obliged to be a searcher after truth. He must not go through this life groping blindly, as one in the dark. He is destined to be a child of light, and he must make his way from this darkness out into the light. Our Savior speaks of the shepherd who had lost one sheep, and left the ninety-nine in the desert and went in search of that one sheep that was lost until he found it. And he speaks of the woman who had lost one groat, who swept the house and searched until she found it. In this life, brethren, we must all use our reason and endeavor to seek and find the truth that is in God, for that truth will make us free; that truth will lift us up; that truth will save us.

"Oh, that thou hadst known and that in this thy day, the things that are for thy peace; but now they are hidden from thine eyes." There is a terrible truth conveyed in these few words. God sometimes hides his truth; and when God hides anything we need not seek to find it. There are men in this world from whom the saving truth is hidden; men who on this earth, in the full enjoyment of lusty life, with all its hopes and prospects before them, are practically and effectually damned. This class, in Scripture, are described as people blinded, whose hearts are hardened. There are men in the world whose intellects are absolutely blinded, and whose hearts are hardened to any and every impression of grace. This class is described in the Old Testament; it is described by Our Savior himself; it is described by his Apostles; it

stands out fully explained, developed, differentiated from all other classes of Christians—men whose minds are blinded; men whose hearts are obdurate. St. Paul says the god of this world blinds their minds. It is treacherous ground, this on which I am walking. I know that Christ died for all men. I know that God does not desire the death of any man, but, rather, that all should be converted and live. I know that hope is a virtue which all men are obliged to practice. I know the Church sends her ministers to the bedside of all sinners, even the most impenitent. I know that while on this earth we are pilgrims on the way; and the end of this way is eternal life. But, despite this, I know, I feel, Our Savior tells me, that even here on this earth in this life, on this way, there are men traveling who are prematurely damned. What priest will deny this? What priest who has had long experience of the ministry cannot recall cases when he found men on their death-beds absolutely callous to every feeling, to every instinct of supernatural virtue; men who on the brink of the grave blasphemed God; men who with one foot in time and the other in eternity, scoffed at the judgments of God; men who went down to the grave with their eyes open, swearing that they would not serve! Yes, brethren, there are men in the full tide of life, who are effectually and to all intents and purposes damned. And why should not God, even in this life, close the account of his mercy when men have filled the measure of their iniquity? St. Bernard described this class of men as having "a heart that is not broken by compunction, nor softened by affection, nor moved by prayers; that yields not to threats; that is callous to blows; is ungrateful for favors; has no confidence in advice; rails at justice; is shameless in its baseness; fearless in danger; inhuman to its fellowman; intrepid in the face of God; oblivious of the past; careless of the present and indifferent to the future."

When men have committed that sin against the Holy Ghost

which shall not be forgiven in this world or the next, God need not at that moment strike them dead; he may have reasons for continuing their existence here on this earth; he may have reasons why he prolongs their life. But the book of mercy is closed; the judgment is sealed, and the man is damned as effectually as if the flames were already encompassing him about.

What brings on this condition? Loss of faith. Men lose their faith. Men who have been brought up Christians lose their faith. Men who have been brought up Catholics lose their faith. Men who for years and years of their lives have received the sacraments sometimes lose faith. And when a man has lost the faith, then he is already damned. It is the faith that will save him. Without faith, St. Paul says, it is impossible for us to please God. "Oh," said our Lord, "if thou hadst only known, and even today, the things that are for thy peace; but now they are hidden from thy eyes." Thy faith is gone.

But what causes men to lose the faith? I have had experience only with Catholics, and I can tell you why Catholics lose the faith. It is through the sins of the flesh—Catholics lose the faith by long indulgence in sins against the sixth commandment. That is almost the only way Catholics lose the faith. But this is an infallible way. It is the way Catholics have lost the faith in all ages. It is the way Catholics lose the faith today.

We look back to the time of the Reformation and we wonder how it was that whole peoples gave up their Catholic faith. My God! there is not one of us who would not die for that faith. There is nothing under heaven today so precious. We would not accept in exchange for that faith the whole world; and yet millions of people who were Catholics as we are, in the sixteenth century gave up the faith, and their children to this day have not recovered it. Why? Because the men and women of those days were putrid. They were

corrupt in their private lives. Flesh had grown rotten, and God said at the time of the deluge that he would not "dwell in man because he was flesh."

If you want to know the real history of a nation, study that nation's laws. The real, true history of a people is contained in that people's legislation. Now go back to the time of the Council of Trent, and see what her enactments were regarding marriage. "Why," you often ask, "is the Church so particular in her regulations concerning marriage?" People must apply to the priest; they must give in their names and their intention of getting married; and they must be called out; proclamation of the banns must be made before the whole parish; and where people intending to get married belong to different parishes, proclamation of the banns must be made in both parishes. And on the day of the wedding any one present is authorized to come forward and state if any reason exists why the marriage should not take place. Why is this? Is it because the Church wants to be meddlesome or arbitrary? No. It is because at the time of the Council of Trent the marriage relation was so illy defined that the Church did not know who were married and who were not; and among the different women supported by the same man the Church did not know which was the real wife and which was the concubine. The marriage relation had been debauched. Therefore the Church stepped in and said, if you want a wife you must make proclamation of the fact, and you must take her in the face of the whole Church. Now when the family is debauched, what is to become of society? From this fact alone we can understand why so many millions of Catholics lost faith in the sixteenth century. It is because they had lost beforehand the virginal virtue of purity. Only the pure of heart can see God in faith.

Why is it we have so much infidelity in Italy, Spain, France, Germany today? Among whom is this infidelity? Go there and you will discover. It is among the men who

have no virtue; among women who have no chastity. You may write all the books you choose; you will not convert these French, Italian, Spanish and German infidels. No. The only way to convert them is to put them in the confessional, clean them, wash them, purify them; and if they are not blind and obdurate you may get them back to their faith.

But it is a terrible thing to think that any man in this life should be damned, effectually and practically damned. It is a terrible thing. But how can we shut our eyes to the statement of Our Lord that the truth that would save them is hidden from their eyes? It has caused theologians to shudder; and some have written treatises to prove that no man, so long as he breathes the breath of life, is beyond the hope of salvation. It makes us all tremble to think that possibly we should arrive at that state when our fate is sealed forevermore. But what are the feelings of theologians, what are the opinions of priests, compared to the thoughts and feelings of God himself? That condition has drawn tears from Jesus Christ. Our Savior entering into Jerusalem wept over the city. When a man weeps it means something. To weep is a weakness. And that is why we hold our heads down and cover our eyes when we weep. We are ashamed of our tears. And this morning we find a man weeping; a strong man weeping; a full-grown man weeping; weeping in public; nay; we find a man-God weeping; we find the wisdom and power of God weeping; weeping over a city full of wicked men. And while the tears were streaming down the cheeks of Our Blessed Lord, and his heart was wrung with pity over the fate of that infidel city, he spoke those words that will go ringing down the ages, "Oh, if thou hadst only known in this thy day, the things that are for thy peace; but now they are hidden from thy eyes. Thy enemies shall come upon thee now; they shall dig a trench about thee; they shall compass thee on every side; they will beat thee flat to the ground and thy children that are within thee; because

thou hast not know the day; thou hast not known the day of thy visitation. Where is now all thy worldly wisdom? Where is now the wisdom of the wise and the prudence of the prudent? Where is now that cunning of the wise steward who said he knew what he would do? If thou only hadst known the day of thy visitation, all would be well."

And it is a fate that would call for tears, even from a God. It is a fate that would make even the God of heaven and earth show weakness; the fate of a man damned forevermore. God said, "Israel, oh Israel, why will you die?" He says of the fig-tree that did not bear fruit, "Spare it, oh spare it; I will dig around it, I will manure it; I will give it another season in which to bring forth. Spare it." And when the season came and it did not bear fruit, in spite of all the care of this heavenly husbandman, only then was given the order to "cut it down and cast it into the fire." We all have hope, brethren. We all hope for better things. We all hope for happiness; we all hope for peace. When that hope is banished forever, what will be left? We all have faith; we have faith in ourselves; we have faith in our future; we have faith in the world; we have a lingering faith in God. But when all that fails us; when our faith in life proves false; when our faith in God is lost; when our faith in ourselves is dead, oh, what condition can be compared with this, a condition of absolute despair? When the light of our mind goes out; when the life of our heart becomes extinct; when we rush from this light of day into the darkness of eternal night, no wonder Jesus would weep bitterly, and cry out in his anguish, "Oh that thou only hadst known." For our enemies will triumph in the day of our final defeat. When our bark goes down all our enemies will join in shouts of victory. Time will triumph over us. We trusted in Time; but Time has played us false. We lived a few years in the hope that perhaps something would come to crown with success our final endeavors. But we have fallen into the way of all worldly-

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wise men. Our day of death has come; we must pass out and make room for others. The trees will continue to bloom; the rivers will still flow onward to the sea; the birds will sing—but we will be dead; never to return to this scene of our earthly exploits; our hope buried forever; our faith collapsed forever; our charity gone down in eternal death.

Let us tremble at the thought that God calls at times, and perhaps our eternal fate depends upon our answer to that call. God is not obliged to show us mercy. We are not entitled to his indulgence. God does not owe us his grace. Graces are free. God chooses his own times and places to accomplish his ends. He sends us his graces when he wills. The spirit of God breatheth where it listeth. Perhaps upon this very visitation of God, perhaps upon this very sermon, will depend the eternal fate of some one here.

Let us guard against that darkness of the intellect which makes it difficult and sometimes impossible for us to make our way in this world. There is absolute darkness in hell; that is a place of eternal "darkness, where everlasting horror dwells." Only those who have become absolutely blind are doomed to that eternal asylum for the blind. Hell is the eternal home of the blind, and only those who have lost their sight absolutely here are sent by God to that eternal home of the sightless damned. Take care of your sight; guard your faith; watch well that precious treasure, for if you lose it, it very probably will never come back to you. Let us always watch and pray. These are the two wings that will lift us up from this perishable earthly condition, and enable us to reach eternal life. Watch and pray. Watch, knock, keeping always on the lookout for some grace, some blessing, some help of God; for something that will aid you on in your journey to eternal life. If we are in a state of mortal sin, and not entitled to God's mercy, we can at least pray. Therefore, these two means being open to us all, let us use them so that on the day of our death when the three persons of the Holy

Family willl come to assist at our bedside, we may find Joseph with a hand outstretched to assist us; we may find the Blessed Mother ready to embrace us; we may find Jesus Christ, not in tears as he was when he wept over Jerusalem, not pitying us because we had not known the day of our visitation, not denouncing our blindness; but with words of welcome on his lips, greeting us and saying, "Well done, thou good and faithful servant; because thou hast been faithful over these few little things I will place thee over many and great things; enter thou into the joy of thy Lord."

(Tenth Sunday after Pentecost.)

HUMILITY, THE MAINSTAY OF SANCTITY.

"Every one that exalteth himself shall be humbled; and every one that humbleth himself shall be exalted." (Luke 18.)

GOD created this earth and all that it contains, for his own glory. The first commandment is, that we shall recognize God as our creator, and the sovereign Lord of heaven and earth. This is the greatest commandment, and in it all others are embraced. To give glory to God is the end of all creation; to recognize God's sovereignty over all things is the first and greatest duty of man. All sin is an infraction of this commandment. All sin is a challenging of this sovereignty of God. When the angels in heaven rose up in rebellion, they attempted to overthrow the empire of God. The ambition of Lucifer was to ascend to the highest place; to take the place of God, and to hurl the Eternal from his throne. This is the acme of all moral transgression: rebellion against God; an attempt to seize God's sceptre. We know the result of this first outbreak of pride among the angels in Paradise. One-third of those bright spirits were hurled over the battlements of heaven and plunged into the dismal abyss of hell.

When God created man and placed him in the Garden of Eden, he demanded of him a recognition of his sovereignty. He imposed on him his will; claimed his obedience; and told him that he should confine himself to the fruit of certain trees. There was one tree whose fruit he should not touch. The serpent came and whispered into the ear of Eve that God had a selfish purpose in issuing this mandate; it was a proof of his weakness; he was afraid of man. "Now," said the serpent, "attack him at the point where he is weak; eat of that forbidden fruit and you will be like unto him." We know the result of that second outbreak of pride. God drove our first parents from Paradise; sent them as wanderers over the face of the earth; subjected them to the necessity of earning their own living by the sweat of their brow, and condemned them all to disease and death. Every man that has died since the day when Adam gave up the ghost, has paid with his life the penalty of that act of pride committed by our first parents. Not only was it the cause of all the unhappiness in heaven, and in the earthly Paradise, but it is likewise the cause of all the sorrow and sin on this earth now. Men are today tainted with that original spirit of rebellion. Men are unwilling to recognize the sovereignty of God over the earth and all it contains. Men set themselves up against God; challenge his right to command their service; refuse to obey; and proclaim their purpose of not serving. Every sin is a transgression of the express law of God; an infraction of God's supreme command. And why are men unwilling to serve? Because they would be masters. In the world today there is a spirit as diabolical as that which impelled the fallen angels to rise up against God in Paradise; as fell as that which seized our first parents when they yielded to the first suggestion of the tempter; a spirit of insurrection against God. We call it "anarchy;" and it is a good name for it; for anarchy means a denial of all law. Men are unwilling to be coerced; they refuse obedience to any power or authority from what

source soever it comes; but they wage relentless war against all who would speak in the name of God and who act by his authority.

We are not in this country acquainted with the real spirit of anarchy; but on the other side of the ocean there are millions of men who are banded together for the avowed purpose of dethroning God; of abolishing God; of blotting out the name of God; of erasing from men's memories all thought or recollection of God. They declare that he is the supreme tyrant; that from him have come all the agencies of oppression against which they rage. They say that it is because God claims to be king, and king of kings, that all the kings of the world rule. Therefore, before they can successfully rid themselves of the tyranny of temporal rulers, they must first dethrone this king of kings. We cannot understand the animosity of these people toward religion. Religion never harmed any man; religion inculcates everything that is beautiful and lovely and peaceful. Religion has in it nothing that would arouse the enmity of any human being. And why is it that these people hate religion so? Is it because religion is another name for God; and is it because God stands for authority? It is because God means creator, and creator connotes creature. If there is a God, then they are creatures; and if they are creatures, they must serve. And that horrid word service symbolizes for them everything that is hateful and horrible and bloody.

You will find in the world people who hate the Church; but who if they were asked to explain their hatred would not be able to do so. They do not know the Church. They have never been inside of a church. They have never read a book that treated of the Church. But still they hate the Church. Why? Because the Church is religion in its synthetical form. They hate the Church because they hate religion; and they hate religion because it stands for the sovereignty of God. They would be free; and, therefore, they would make war on everything that would impose on them the least restraint.

And this spirit is taking a practical form in our day. Men now positively refuse to serve. Every one would be a master. There are no servants any more. We must blot out that term from the dictionary. There is not in the lexicon of liberty the word, servant. We are all masters. How that can be, only they can explain who have convinced themselves there is no God and there are no creatures. How can all be masters if there be no servants? How can all be commanders, when no one is left to obey?

This spirit has been growing. It was not born yesterday. Long ago the nobles rebelled against the kings. Then the people began to rebel against the nobles; and the spirit of revolution was rife in the world. Revolution! That means the turning of society upside down; those who are on top today will be at the bottom tomorrow; and those who were at the bottom yesterday are on top today. That is the significance of revolution. We sometimes call it radicalism. We want a new shuffle of the cards; because the great mass of people who are down would like to be up; those who are serving, would like to be masters. And the mandate has gone forth that as long as there is one man in the world in a condition of servitude, society is under indictment.

Brethren, there is no sweeter word in the whole range of our language than that word, servant. It means we are come from God; it means that we are creatures of that God who is our creator. It means that we are children; and God is our Father. It postulates the family. It sums up all that is best and sweetest in life. We are all servants. And the man who best discharges his duty as servant, is the happiest man, is the best man, is the truest man. The ideal condition of society is where all are servants, and none masters; when love is an equation for everything; where we adore God as our supreme Lord, and are stirred by an ambition to be like unto him. That is the supreme glory we are all invited to attain. "Be ye perfect," says Our Lord, "as my heavenly

Father is perfect." Let us show ourselves obedient in all things; willing servants of all the servants of God for the sake of him who is our sovereign master. St. Paul tells us so often to anticipate each other in humility. Our Savior says, "Learn of me, because I am meek and humble of heart." Christianity as well as civilization; nay, common politeness, requires that we should always be ready to place ourselves at the service of others.

In this morning's gospel Our Savior illustrates this beautifully. He tells us that two men went up into the temple to pray. They had a common purpose; and it was a good purpose. The two went up into the temple for the purpose of worshiping God. The one was a Pharisee and the other was a poor Publican. The Pharisee came in and stepped up near the holy of holies. He threw up his hands and said: "Lord, I give thee thanks; Oh, I do thank thee, that I am not like the rest of men; usurers, extortionists, adulterers, like this Publican. I give tithes of all I possess. I fast twice in the week." The poor Publican stood near the door. He would not come up. He would not even raise his eyes to heaven, but smote his breast and said, "Oh, God, have mercy on me, a sinner." "And this man," said Our Lord, "went to his home justified, rather than the other."

If there is one virtue inculcated more than another in the Christian dispensation, it is the virtue of humility. Humility is not the greatest of the virtues; it cannot compare with faith, hope and charity; it cannot compare with justice. But humility is a concomitant of all the virtues, and without humility all the virtues are tainted and diseased. But why does Our Lord inculcate humility? "Learn of me," he says, "because I am meek and humble of heart." Humility? Is not that synanymous with pusillanimity? Is it not the privilege of every man to be proud? Pride is folly; pride is injustice. We must all be humble. But why must we all be humble? Because our proper place on this earth is the

last. Our Savior says: "When you are invited to a banquet, take the last place." Why? We must not take the words of our Lord as simply suggestive of sentimental affectation. No; they speak absolute truth. "Take the last place." That is addressed to you and me. Why? Because the lowest place belongs to us.

This is something startling, perhaps, but it is a truth as well-established and unshakable as any that God has revealed; man's place in this world and the next is the last. What is the meaning of honor? Honor is a tribute and recognition of superior virtue. Why do we refuse to take the last place? It is because we deem another should be there. Now think of that. The man who refuses to take the last place, declares that that place belongs to another; and that his place is one step at least above that other. Consider what this implies. I judge myself, and I judge that man. Who made me a judge? Our Savior says: "Judge not and you shall not be judged." But I say I will judge; I will judge that man and place him at my footstool; I will judge myself and place myself one round above him. Is that right? Is not that a flagrant usurpation of authority? God says: "I will not give my glory to another; I will not give my authority to another." Where did I get authority to pronounce judgment on that poor man, and put him down at my feet? When was I authorized to judge in my own case and declare myself superior to anybody? Now you see the meaning of that injunction of Our Lord, to take the last place, because the last place is ours, unless we want to become usurpers and oppressors. Let God advance us if he will. Let society declare us worthy of superior recognition if it will. But for ourselves, let us "take the last place."

But you will, perhaps, say, this will destroy all ambition; this would turn the course of progress downhill; men will seek only to abase themselves, and abandon all thought of lifting themselves up. Humility is quite consistent with

magnanimity. We all have souls, and those souls will expand; those god-like spirits would soar. We all have minds; we would know. We all have wills; we would command. We are all made to the image and likeness of God; we have an instinct of his infinitude within us. Let us seek great things; let us strive after noble ideals; let us endeavor to accomplish what no man has ever yet accomplished; in this is magnanimity.

And what is a great thing? A great thing is something that is so esteemed by one capable of judging. It is quite proper for us to seek to do great things; and to earn the admiration and applause of our fellowmen. The respect, the praise, the gratitude, the honor of mankind is man's grandest earthly ambition. There is nothing within the compass of earthly endeavor that can compare in importance with such honor. That man who has a great soul seeks to accomplish great things for the honor that great things challenge. But what is the honor of men? What is the praise of men? The great soul seeks above all things to stand well with God. The great soul seeks to accomplish things that God will say are great. The magnanimous seek to earn God's applause; and hope to hear him say at the last day, "Well done, well done, good and faithful servant; enter into the joy of thy Lord."

Why is it that pride is so much condemned; that Our Savior says he will resist the proud? Why does he say in this morning's gospel, that the proud shall be humbled? It is because the proud yearn only for the things of this earth. They are of the earth earthly. The proud man wants inordinately to get above his fellowman here and now; he wants to rise on the ruins of his fellowman to worldly greatness. And it is because of this servitude of souls to the things of this life, that God declares them unfit for that liberty which is the privilege of the sons of God.

The proud want only what this world can give; for the things of this earth they are willing to barter everything that

is theirs in eternity. They want to build themselves up, and pull others down. That is the feature of worldly pride and ambition that revolts heaven. The Pharisee in this morning's gospel not only approved himself; not only had absolute confidence in himself, but he "despised others." If pride and ambition had no other fault than that unregulated desire to rise in the world, it would be comparatively innocent. But the proud of this world want to rise on the ruins of others. They not only are filled with an irregular desire to rise themselves, but they would pull others down. Observe the conduct of the proud ones of this world. See their ostentation; how they love to flaunt their power; how they display their learning; how they make ostentation of their wealth. They inflate themselves like huge airships, and proudly soar before the astonished eyes of mankind. Did they stop there their misconduct would, perhaps, be pardonable; but they do not stop there; they are determined that others shall go down as they go up, and that they shall be trampled upon and crushed out of sight in the dust. They not only wish to dazzle the eyes of their fellowmen, but they would have them feel their contempt; they would consume them with the fiery darts of their lofty disdain. This is horrible; this is worse than diabolical. You will always find these two vices, pride and contempt, running hand in hand. It is bad enough for us to sit in judgment between ourselves and others and decide the case always in our own favor; but it is terrible to use that usurped authority to crush that poor neighbor out of existence, and without appeal.

So you see, brethren, that this vice of pride is fundamental; and this virtue of humility is likewise fundamental. If we want to be men, still more if we want to be Christians; if we want to be honest members of society, much more if we wish to be citizens of heaven, we must shun pride and practice humility. It is hard. It implies the most exacting self-denial. But Our Savior, knowing it to be hard, came down on this

earth and worked out the problem before our eyes. For thirty-three years he lived a life of humbleness, poverty and obscurity. He was a poor carpenter's child; he lived among the poor and shared the lot of the poor. When he died, he had not a second garment. When he was dead, he had not a grave in which his body might be laid. He said of himself: "The birds of the air have their nests and the foxes have their holes, but I have not whereon to lay my head." And then, when ready to mount the cross and give up all he had left—his life, for man, he said: "Learn of me, because I am meek and humble of heart."

There is a spiritual pride most abhorrent of all; and it was this character of pride that is mostly apparent in the conduct of our Pharisee. All the heresies and schisms that have afflicted the Church have had their root in spiritual pride. But not all the spiritually proud have left the Church. There never was enough to warrant violent repression; but quite sufficient to make the friends of religion grieve. Our Lord held up to our execration this morning a man who advertised his religiosity. There is but one safe and sensible rule of conduct: it is to trust implicitly in the goodness and justice of God, and leave our future entirely in his hands. The Royal Psalmist, the man according to God's own heart, and therefore according to the meek and humble heart of Jesus Christ, expressed this postulate of all Christian philosophy when he said in the thirtieth Psalm: "I have put my trust in thee, O Lord: I said: Thou art my God. My lots are in thy hands."

(Eleventh Sunday after Pentecost.)

THE ANARCHY OF THE TONGUE.

"And looking up to heaven he groaned, and said to him 'Ephpheta'—which is, be thou opened." (Mark 7.)

IT is rarely that Our Savior manifested feeling in the performance of his miracles. But in curing the deaf and dumb man this morning, we are told he looked up to heaven and groaned. Our Lord's acts are all symbolical; the ordinary events in his life are portentous. On this morning we see him looking afar, into the dim distance. His thoughts took a wide range; and reflecting upon the condition of the world which the state of this man suggested, he groaned. He suffered mental anguish. Now can we divine the thought of our Savior's mind on this occasion? He opened the ears of the man who was deaf, and he loosened his tongue.

Our senses are the gate-ways to our souls. We know nothing except what we receive through our senses. Our Savior this morning stood at the gate and saw the knowledge that was being supplied to the souls of men, and he groaned in spirit. God was our original teacher; in Paradise he was our private tutor. With his own finger he wrote upon the fleshly tablets of our hearts the eternal verities. When man fell he did not lose altogether this original revelation; but it became clouded. His mind became darkened; so that he saw indistinctly. In the fullness of time God sent his Son to renew that original communication; to bring back man to the knowledge of original truth; to drive away the clouds that enveloped his mind; and to reveal once more the truths of salvation. He came to be "the light that enlighteneth every man that cometh into the world"; and in his light we were to walk in the ways of truth. Presenting his Son to the world, the Eternal Father said: "Behold my beloved Son, in

whom I am well pleased. Hear ye him." He came to correct the false teachings that men had received in the four thousand years before; he came to drive out of the souls of men the errors that had been their ruin in the past; he announced a new light; he proclaimed a new truth, a truth that would not destroy, but save. He tells us of the man who went forth to sow seed in his field, and who on the morning after planting was apprised by his servant that during the night an enemy had come and sowed cockle; and he said: "My Father is that husbandman, and the seed is my Word. He who heareth and is baptized shall be saved; and he who heareth not shall be condemned." And when he took his departure hence he called his Apostles around him and told them that they should go unto the whole world, to every nation and to every creature, and make known to them his truth that would save. "He who heareth you," he says, "heareth me."

Now, brethren, this was the thought that agitated the mind of Our Lord on this occasion: He thought of the false teachers and the false doctrines that flooded this world and engulfed it more hopelessly than ever did the waters of the deluge. From the day that Adam fell to the day that Our Savior appeared, the world was in the keeping of the enemy. Men were blind and were leaders of the blind, and all were falling into the ditch. And it was this thought, I say, that aroused Our Savior's emotion when he groaned before curing the poor man who was deaf and dumb. From that day to this, there have been two opposing schools in the world, and men have had contradictory masters. Some have listened to the voice of God; some have accepted the truths of God proclaimed in the beginning, renewed through Jesus Christ, and continued in the world through the ministry of his Church. But many, very many, refuse to hear. They still listen to these false teachers and false prophets; they still follow in the ways of darkness, and cling to the error that destroys.

The great avenue to the soul is the sense of hearing; but

that highway is not now so generally trodden as formerly. In times past all knowledge came by hearing. St. Paul tells us that all faith comes by hearing. That was before the art of printing was invented. Now we learn through books, and the world is full of books, and full of readers. We all now learn to read and we all read; but what do we read? To what use do we put our knowledge? Think of the abuse of reading, and you will understand why our Savior groaned this morning. Of the thousands and thousands of books that appear every year, how many are fit to read? How many of them are wholesome? How many of them state the truth? How many of them tell the truth that saves? The Church still preaches, God still speaks through her; but where the Church speaks with one tongue, there are ten thousand tongues speaking against her. No wonder Our Savior would groan. No wonder that thoughtful people sometimes question the wisdom of universal education from this ubiquitous and omnivorous reading.

But Our Savior not only opened the ears of this man, who was deaf, but he loosened his tongue. Perhaps it was the loosening of the tongue, that caused Our Savior to fall into this melancholy reverie. Oh, the sins of the tongue! Our Lord says that, "not that which enters into a man defiles him, but that which cometh out of a man." And when Peter asked an explanation of this statement, Our Savior said, "From the mouth proceedeth evil thoughts, adulteries, fornications and all uncleanness." In Our Savior's view, the mouth is the business-office of the soul, and the tongue is the agent of the heart. And this is the Christian idea. St. James tells us that the tongue is "a world of iniquity." And in another place he says that "the man who offends not in tongue, he is a perfect man." The State has jurisdiction over our bodies; the Church exercises authority over our souls. Men see only what appears to their eyes; God views the heart. It is not what men do outwardly that offends God; but that which

takes place in their hearts. St. Francis of Sales tells us that not even the sins of the flesh would offend God unless the heart were in league with the transgression. I am not speaking of the great sins committed by the tongue, such as calumny, slander and detraction; these are high crimes. But I would like to call your attention to these minor offenses against the peace and happiness of the Christian commonwealth of which the tongue is the instrument. There is not much peace on this earth, and Our Savior would have us live in peace. Who is the great disturber of the peace? It is the tongue. The tongue is the last thing civilized in man. We have submitted in ever other direction; we obey in everything else; but the tongue is still the untained member.

Long ago the occupation of kings was war; rulers were supposed to live for war; and nations survived only through successful war. The Church interposed and taught kings other duties; and in a great measure eliminated war, by establishing the principle that unjust war is a crime. Therefore, the king's conscience was involved, and before calling his armies to battle he had to settle with his confessor as to the justice of his cause. In those days every man went armed, and every man was supposed to be the executioner of his own decrees. He was the judge, the jury and the executioner, in every case between himself and his neighbor. Those were the days of private warfare.

The Church subjugated warring kings long before it mustered out the pernicious guerrillas. In order to bring about peace in society, she had to establish the Truce of God. Men should not pursue their enemies on certain days; then she multiplied those days, leaving only one or two in the week when they might pursue their enemies. Then she established cities and shrines of refuge, and by degrees disarmed these private warriors and brought men to ways of peace. Now a man that carries a concealed weapon is a transgressor of public law, and we put him in prison. So you see what has been done for peace in the external world.

But there is one warfare the Church has never been able to quell, and that is the warfare of tongues. There is one weapon the Church has not been able to prevail upon her children to cast away—and that is the weapon of the tongue. We are all armed with that weapon. We all carry it about with us day and night. Our trusty blade of the tongue is always within reach, and we are ready to use it at a moment's warning. And it is a trusty weapon. The knife and the pistol can only wound the body; can only cut the flesh; but the weapon of the tongue can gash the soul, and inflict wounds upon the spirit. And while the man who carries arms is content, perhaps, with one weapon, we who carry about with us this weapon of the tongue are armed cap-a-pie, are walking arsenals. We can send poisoned arrows right and left, dealing death and destruction upon our enemies. There is no law against carrying this concealed weapon. We proclaim the right of freedom of speech. Like the benefits of general education, serious people sometimes question the wisdom of free speech.

Long ago people who were declared public scolds were put into a chair, brought down to the bank of the river and dipped. It was called the dipping stool. Public scolds were dipped, dipped, dipped, until they were cooled off, and their teeth chattered. But we do not use the dipping stool any more, and, therefore, those who go about armed with this hostile tongue are free to asperse whom they will, with impunity. The wasp and the serpent seldom sting unless attacked. Those public scolds are more generous with their venom; they make no exception. No one escapes their hostility. No one in the neighborhood, no one in the village escapes their tongue, except it be by an oversight. When I was in Pompeii I saw the ruins of one house, in the pavement of which was written in mosaic the warning. "Cave canem"—"look out for the dog." Now these people with bad tongues whom the law as it now exists cannot reach, might perhaps

be made less industrious and do less harm, if they were branded, so that all men could see what they were—if on them was written somewhere—"Look out, bad tongue here!"

Now what is the cause of bad tongues? Whence comes this desire for internecine tongue lashing? Why is it we are so prone to back-biting? Why is it we would rather say the word that hurts, that wounds, that gives pain, rather than the word that assuages and consoles? Well, one reason is, that there is something of the savage left in us all; and the savage beast loves to tear, wound and destroy. But one other great cause is Protestantism. Four hundred years ago Protestantism appeared, and people rose up against people, neighbor against neighbor; and there grew in the world a spirit of individualism, as distinguished from the collectivism of the old Catholic times. Every man was made to understand that his salvation was in his own hands; that he had to look out for himself. And with that came in the spirit of unfriendliness, of uncharitableness, of general distrust. You find that when you travel. Go among those nations that have lapsed from the faith—go through Germany, go through the Netherlands, go through England; become acquainted with what we call the Anglo-Saxon nations, and you will find there an offishness and a desire to retire within one's own privacy, that you will not find in other races. You ask a man in England or Germany the most civil question, and if he does not know you he will very probably make you a very uncivil reply. I do not charge this entirely to Protestantism; it is perhaps in some measure due to the barbarism from which they were only recently wrested. Those nations but a few years ago were barbarians, and they have some of the habits of barbarians still. Go down into Italy, France and Spain, and speak to a man; his face brightens; he feels complimented that you addressed him; he is at your service in a moment.

I am speaking of what I have known, of what I have seen,

and what you can easily verify for yourselves. Speak to a man in Italy, France, or Spain, or any of those Latin nations, and at once he offers to be your servant, to help you in any way. He feels complimented to be permitted to assist you in any manner. If it is information you seek, he gives it fully, freely, and volubly. If you do not understand him, he will go with you and explain what he means. I do not say this is entirely because these are Catholic nations. It is perhaps in some measure due to the fact that they are civilized. These Latin nations had manners two thousand years ago. These Latin nations were polished when our forefathers were half naked savages, roaming over the hills of the British Isles.

But apart from the original taint of savagery; apart from the wrench that human nature received at the time of the Reformation, there is another cause for the prevalence of evil speech among men, and that is—family training. We bring the language of the streets into the home; the children acquire it. The grown members of the home are very often to blame for the rude and brutal manners of the children.

Now it is the fathers who teach their children to swear; teach their children to profane the name of God. Whenever you see a child who is given to profanity, you can put it down as a fact that he has a father who swears. There is no excuse for this offense of the tongue in these days, in this country, where we have universal education; because profanity is a confession of ignorance. A man who has full command of language, need not swear; he can say the cutting thing without an oath. It is the poor uneducated man who must use epithets to satisfy his indignation. There is no excuse for swearing; that offense of the tongue should be eliminated in a country like ours, that boasts of its enlightenment.

There are offenses of the tongue that we can trace to fear, such as lying. Children are taught to lie by their mothers, not by their fathers. A lie is the weapon of the weak. Mothers are weak, and they teach their children to protect them-

selves with a lie. Whenever children lie, you may be almost sure they have been taught to do so by their mothers.

But apart from profanity and lying, what causes this vulgar offensiveness of speech among children? What causes them to be so rude and brutal in manner and language? You must trace it back again to the mothers. Children learn slang from their older brothers; but slang is pardonable. But they learn rudeness and vulgarity from their mothers. Go into a home and hear how the mother speaks to her little children, and you will be able to tell how those little children will speak in years to come.

But perhaps there may be some excuse for people who have bad tongues. There is a whole category of offenses that the law does not punish. We go out in the morning and meet a neighbor who harbors some grudge against us; he calls us out of name, and there is no redress. We meet that neighbor the next day and he withers us with a glance more unendurable than the former offense, and there is no redress. We go into society and a remark is made that cuts us to the quick—a blade would not be half so sharp. We are wounded to our very souls; and that wound rankles for months and years; yet there is no redress. The result is, that we feel we have to take the law into our own hands, and we establish a reign of private anarchy in society. We say to ourselves: "We will give as good as we get; and woe to the man or woman who speaks a word against us, for he will get it back with interest." That is the meaning of it all. It is, on a small scale, a reign of universal anarchy; every man is armed against his fellow; and we think that is a necessary means of protection; we think we are attaining the ends of justice in so doing. Oh, why not leave these things to God? Why not leave these accounts to be settled by heaven? Why are we not patient? What is the meaning of our religion? What signifies charity unless we can be kind; unless we can forgive; unless we can be patient?

And this spirit of hostility is brought into the home. We hear now and then in the public prints, especially in divorce trials, of certain little difficulties that have occurred, but "no more than usually occur between married people." Difficulties usual between married people! That is something very extraordinary. Why should there be any difficulties between two people who are one? Why should a man ever use an unkind word to his wife? Why should a wife ever hurl an abusive epithet at her husband? It would appear sometimes that they did not belong to the same species; that they were cats and dogs, they gnaw and tear each other so.

Now there are mean husbands, I know. But all the sins of husbands are great sins, colossal sins. There are many mean wives, whose sins are small, petty. But they make up in number what they lack in gravity.

Why is it that people with bad tongues do not get married? Why is it that men do not like to take to wife women of evil speech? They know too much. Young man, if there is no woman in the world but a woman with a bad tongue, my advice to you is to die a bachelor.

A woman can make a home a heaven; she can also make it a hell. It is not the great sins that a woman commits that make a home unhappy; a man can forgive great transgressions even in a woman. It is the little, petty offenses, the minor offenses of the tongue. Now there is one thing that any woman can have in the home, and that is a pleasant countenance. Yet there are some women who never will give their husbands a pleasant look. Let a stranger appear and they brighten up at once, put on their company manners and speeches. Let the poor husband appear, and he is met with a frown. If he gets any words at all they are words of complaining. No man wants to be the partner of a woman with a bad tongue. If there is any mortal on this earth who is the object of the mingled pity and aversion of mankind, it is a hen-pecked husband. And the hen-pecked husband is the poor fool who married a woman with a bad tongue.

An offensive speech is generally followed by a period of mutual silence. Oh! who has not felt the terrible shock experienced by love when he passed his friend the first time without speaking? Our Lord refused to answer Pilate; and the proud Roman grew indignant and called on God to make him speak. Following the treacherous saber thrust comes death.

Now what is the remedy for bad tongues? I would like to give you a cure, because I would like to banish this disease from the community. There is nothing I could give you that would do more real and permanent good than some panacea that would sweeten your tongues.

We are Christians, we are Catholics; we are followers of Christ. Christ is our model; and Christ was the meekest of men. He left us an example that we should follow. St. Peter tells us that we all belong to his royal priesthood, because Christ is High Priest according to the Order of Melchisedech. We can all promote Christianity in the world by spreading the sweet odor of Christ everywhere.

The poor of the world and the laboring classes are up in arms. We can make peace. The poor do not want our money; it is a mistake to think so. If the poor were avaricious, we would not have the Catholic Church, because the Catholic Church is built up and sustained by the poor. If the poor were avaricious there would not be a priest alive today, because the priests are supported by the poor. The poor do not want the money of the rich; but they do want a kind word; they want a word of sympathy; and that we all can give them. The poor are not disposed to pull down and destroy the wealth of the rich. No; but they want to be recognized as human beings. Their hearts are hungry for affection; and if we fail to give them that, they will make us as miserable as themselves. That is the meaning of this modern spirit of unrest.

Therefore, I say we can all participate in this priesthood

of Jesus Christ, and spread this gospel of good will and peace; of concord and brotherly love. The poor girl in the tale of the great English novelist who said to the kind woman who had befriended her, "Oh, if there were more like you in the world, there would be fewer like me," expressed the sentiment of the dowcast poor everywhere.

St. Paul beseeches the Corinthians "through the meekness and gentleness of Christ." It was that feature of our Lord's character that struck him most. He says in this morning's epistle that he saw him and he knew him; and he beseeches his brethren through the meekness and gentleness of Christ. St. Peter says of Our Lord that he did not revile when he was reviled; nor was guile ever found in his mouth. On one occasion when Our Savior was in Nazareth, his native city, he went to the synagogue and went up to read from the Bible. He read from Isaiah, and we are told that when he was done reading he turned the book over to the minister, and the eyes of all in the synagogue were fixed on him with wonder at the words of grace that fell from his lips.

To bring the world into the Church, by giving it an object lesson in the charity of Christ, let us not render evil for evil, nor railing for railing; let us not return injury for injury; let us not give evil speech for evil speech. But let us win our brother by our gentleness; let us convert him by our patience; let us make him our own in love. And then having won our brother, we can offer him as a gift to God. In saving our brother, we shall save our own soul. Then will men say of us what they said of Our Lord this morning: "He doeth all things well."

(Twelfth Sunday after Pentecost.)

THE MYSTERY AND METHOD OF CHRISTIAN SALVATION.

"And he poured oil and wine into his wounds and put him on his own beast and brought him into an inn." (Luke 10.)

THE incident related in this morning's gospel is full of instruction. It is like a search-light projected into the future, revealing conditions that we all recognize. The good Samaritan poured oil and wine into the wounds of the poor man, who lay half dead on the wayside. Pliny tells us that there are two liquids most grateful to the human body: oil most agreeable to the bodily sense, and wine most grateful to the inner man. And in pouring both oil and wine into the wound of this poor man, the good Samaritan may be said to have ministered to all his ills.

When our Savior came upon this earth he undertook the task of mitigating all the ills that humanity was heir to; the ills of the body as well as the ills of the soul. He came to save all men, and all of man. Man is made of body and soul; and when Christ redeemed man, he redeemed him from the evils that pressed upon him, both as flesh and spirit.

In the days of Our Lord the work of the ministry was not confined simply to the spiritual amelioration of men; it carried with it also the care of their bodily necessities. And we find in the early times that the offices of priest and physician were so closely allied that they were exercised by the same individual. We find Our Lord constantly engaged in healing the sick; although he came to seek and to save the lost sheep of the tribe of Israel. Although his ministry was mainly to the spirit, he took upon himself on all occasions, the duty of healing the sick. We are told that they brought their sick to him wherever he went, that he might heal them by his word. And when he sent his Apostles, he told them to preach this gospel

to all nations; to preach the word of supernatural life. But he told them also that they should heal the sick; that they should minister to those who were in bodily suffering. And wherever the Apostles went, the Scriptures tell us that the people brought out their sick so they might be healed by the word of the apostolic ministry. And when it was impossible to arrest the attention of the Apostle, the people placed their sick in such a position that the Apostle passing by might cast his shadow upon them. You find this characteristic in the Church of Jesus Christ from the beginning. She has never confined herself simply to ministering to the souls of men; she has continued the work of Our Lord, which is a work of general restoration. She has always carried out this work by ministering to the spiritual wants and the bodily wants of mankind.

When Adam fell, he was wounded both in soul and body; he was wounded in his soul, so that he could not see clearly what he had seen before; his mind was clouded. He was wounded in his physical nature, because his heart became weak, his purpose became infirm, and he found himself unable to do things that he would. He was wounded in his flesh and there arose within him a concupiscence that seemed evermore to challenge the soul's mastery over the man. Our Savior came to restore man; to heal his wounds; to make him in some sort what he had been; to restore him in some way to the state from which he had fallen.

Now there are two ways of looking upon this fall of Adam: Some consider that Adam was simply despoiled; that he was divested of his privileges; that Adam after the fall compared with Adam before the fall, was like a naked man compared with a man in full dress. But that does not convey the whole truth. Not only was Adam stripped, but he was wounded; he received wounds in his soul, in his body, and in all the faculties of his soul and of his body. Therefore, when Our Savior came to be the Reedemer of man, his work extended to the restoration of man to his original state, both

in mind and body, as far as it was possible under present conditions.

And the Church, continuing the work of Jesus Christ, has always taken care of both the souls and bodies of men. She has preached the living, vital word that has made the souls of men vibrate with new life; she has proclaimed a new life and regenerated men to newness of living; and she has done more. She has established schools, and wherever we find a priest going through the world, we see traces of his passage in schools erected for the education of the people. The history of the Church has been the history of education; the school has always risen in the shadow of the Church; and the work of profane learning has always advanced under the protecting aegis of the Church's supernatural apostolate. Not only has the Church established schools, but she has established institutions of mercy; she has builded hospitals for the sick, that those afflicted with disease may come and find comfort and cure under her roof; and she has established asylums where the poor waifs of the world may find a home. She has hunted diligently, searched everywhere, and wherever she has found human misery there she has ministered to it. The very name that we all glory so much in, that is "University," meaning an institution which imparts a knowledge of everything, is a word derived from the Church. She was the founder of not only the first university, but of all the universities. Today you cannot count them, but everyone of the older ones bears in its charter the name of some sovereign pontiff. The mission of the Church has been to men; and her ministry has been to men. And all men are debtors to her in everything that concerns human betterment.

In trying to form a just estimate of the value of the Christian religion, we will be aided by comparing it with the religion or dispensation which preceded it. Under the dispensation of Moses, men were taught the knowledge of God; they were taught their duty toward God and toward each other.

But under the Jewish dispensation this knowledge was sterile; it was simply information. The law of Moses was a law of truth; Moses had no power to impart to the people which would enable them to observe that law. That assistance was denied them. When Christ came to proclaim the law of the gospel he not only informed the world, made known to the world the will of God, but he also gave to mankind the power to observe that will. It is not easy to catch the distinction. I will illustrate: When Robinson Crusoe was wrecked upon that barren island, he had absolutely nothing; he had to depend entirely upon his own resources and his success was entirely due to his own persevering ingenuity. When this government encourages a settlement in any of her outlying territories, she not only gives free the land, but she will give domestic animals, and supply agricultural implements and furnish even the seed for the first planting. So that the new settler has to supply only individual industry. All the rest is supplied by the government. Now this is precisely the distinction we must make between the old law and the new. Moses simply proclaimed the duty of man, the sovereignty of God and our subservient condition here below. He made known the will of God, which is the law of God; but there he stopped. Our Savior came to fulfill the law; that is, to complete it. And he not only re-enunciated all that Moses had taught; he not only reaffirmed and confirmed the teaching of the old law, but he added new laws and gave to men the power to observe them.

The new law is called the law of grace, and grace means help, assistance; and the gospel law means not only the enunciation of the truth that will save, but also of that grace which will enable us to see and use that truth for the ends of salvation. Therefore it is, that not only have we in the Church the faith, but we have also the sacraments. We know everything that was known in the days of Moses; we know everything that is known outside the pale of the Church. We

yield to no man in our intelligence. We take no back seat in any congress of the learned. But what we claim above all others is, that we not only know our duty, but we have in the Church the means supplied whereby we are enabled to discharge that duty perfectly. We have in the Church the aids of the sacraments. And these sacraments are real aids. By means of them we are enabled to do what otherwise we could not do, and what without them those outside of the Church never do.

Man was wounded in his mind: He cannot see now what Adam saw. There is a cloud enveloping his intelligence. But the Church comes, and with her sacrament of baptism she restores that light; she enables the child to see, she gives him the faith by which he can grasp the things that are otherwise dark and unintelligible. She comes to the aid of his heart, that heart that has been weakened most by the fall; and by the grace of the sacrament of penance she assists that heart, she gives strength to that heart; she gives purpose to that heart of man, that will enable it to resist, to fight, to battle successfully, and to attain that which was within the grasp of Adam without effort. She comes to the assistance of the memory of man, one of the three great faculties of the soul, in the sacrament of the Holy Eucharist—that blessed sacrament instituted as a perpetual memorial. When Our Savior instituted the Holy Eucharist, he gave his body and blood to his Apostles and he said: "Do ye this in memory of me." So that these three great sacraments of the new law, Baptism, Penance and the Holy Eucharist, are three great antidotes for our greatest ills; are the three great aids supplied us, to enable us to attain the original ends of our creation.

Where the old law was simply enactments, simply injunctions, simply a proclamation—like the proclamation of a Governor or President, the new law not only makes known the will of God, but takes hold of the man and lifts him and helps him along, aiding him to its perfect fulfillment. Herein

lies the superiority of the Christian dispensation over that of Moses. St. Paul says, in his epistle to the Galatians, "If there was a law that could justify, Christ would have died in vain." There on the banks of the Jordan Christ was proclaimed by his Father the "Lamb who taketh away the sins of the world." And St. Paul says again, in his epistle to the Hebrews, it is impossible that sins should be taken away by the blood of oxen and of goats.

Now let us compare the Catholic Church with Protestantism. Four hundred years ago men put their heads together and judged the Church to be in error. And they established a rival Church; they took the name of Protestants because they protested against the old Church. What was the first principle that they enunciated? It was that man was wholly and hopelessly destroyed; that there was nothing left to build on; that when Adam fell, all was lost. And they said it mattered not what man did, it was all sin; that his mind was hopelessly gone; his heart was irrevocably depraved; his will had vanished. Man no longer possessed free will, and, therefore, it mattered absolutely naught what he did or suffered. That is the corner stone of their system. Good works are, therefore, out of the question; everything that totally depraved man can do must be evil. That is the ground Protestantism occupies today. Therefore they pay no attention to works good or bad. It matters not what a man does, provided he believes in Christ.

The Church has always taught that man was not destroyed; that he was wounded and despoiled, not killed: that there was still left some ray of the original truth; that there was still left a desire for better things; that there still remained in man an approval of virtue, and that all that was needed was the grace of God to add fuel to this fire and make it a blaze; to add strength to this purpose, and make it efficient; to add a motive to this human impotency, to enable it to accomplish supernatural ends. Therefore, the Church

teaches us that we can do much; and she tells us that we must do it; and when we have done all that is in our power, God will supply the rest. Therefore, she proclaims the doctrine of co-operation; although Christ died for all men, all men will not be saved; it is not only necessary that Christ should die, but that we should make our own the fruits of his redemption. The sacraments give grace by their own action. As the Council of Trent expressed it, the grace of the sacraments is from "the work of the work, and not from the work of the worker." It may be said that according to St. Paul, Christ's death has made the sacraments unnecessary. In his epistle to the Romans, the Apostle of the Gentiles says, "When we were enemies we were reconciled to God by the death of his son." But all the sacraments have efficacy from the death of Christ. St. Paul says again, in his epistle to the Romans, "We who were baptized were baptized in his death."

Now this is beautifully illustrated in the incident of today's gospel. The Good Samaritan was going on his way, and he saw the poor man lying by the wayside, stripped naked, wounded and half dead. Not dead, mind you; but half dead. A priest of the old law, a priest of the synagogue, came and looked at him and passed on. A Levite, one of the under officers of the synagogue, came and he too saw him; and he too looked at him, and he too passed on. A Samaritan, a poor man that had made no pretense to religion; a man who was an outcast from the synagogue, came that way, he saw, but he did not pass on. He stopped; he went down on his knees; he took hold of that poor man and spoke to him; and when he learned what had happened, he took the oil and wine that he had brought for his own sustenance, and freely and generously poured them into the wounds of the friendless man. And when he was sufficiently refreshed he lifted him and put him upon his own beast; he took the beast by the bridle and brought the sufferer to an inn and told the innkeeper, "Take care of him; I found him on the wayside, stripped and

wounded; take care of him; I will see you again and when I come, whatever the cost shall be, I will repay you."

Now here you have beautifully illustrated the difference between the ministry of the Catholic Church and all churches that are not Catholic. Take for instance the great Protestant body. What have they for everybody? The Bible. A poor man comes with a sick soul; they tell him, "Take your Bible and read it." A poor woman comes, burdened with her sorrow and her sin; they tell her, "Take your Bible and read it." The poor guilty wretch, trembling on the brink of eternity, fearing the judgment of God, comes, and they say, "Take your Bible; read it." The poor widow and orphans come, and they have the same remedy for them they have for all the rest, "Take your Bible and read it." The Bible is the religion of Protestants. "Take your Bible; open its pages and look, look, look."

The Priest came, looked, and went on. The Levite came, looked, and went on. The Samaritan came, saw, and stopped; went on his knees, lifted the wounded man, put him upon his knee, poured oil and wine into his wounds; put him on his own beast and took care of him until he was well. The Protestant says, "Look into the pages of the Bible." The Priest and the Levite of the old time looked; and that was all. Catholicity does not stop at a look; she not only looks, but she stops; she goes down on her knees; she lifts up the man, no matter how lowly he is; no matter how degraded he is; she will go down as far as he goes; she will lift him up and put him upon the back of her own breast, and take him to an inn where he will find shelter and care; and she will pay all the cost.

How beautifully is this trait illustrated in the two sacraments of baptism and penance! In baptism the Church lifts up the child from a state of fallen nature, and restores him to a state of grace. In baptism she lifts up fallen humanity and restores it to sonship with God. And when on the way

of life that poor child suffers wrong; when he is waylaid and stripped and wounded by the devil, the world and the flesh, she will follow him no matter where he goes or how far he wanders, she will follow and overtake him sometime; and when she finds him, she does not simply look at him, but she stops and goes down on her knees and whispers into his ear. She stops; and that stopping place is the confessional, where the priest must come down to the penitent; must drop all ideas of superior virtue and descend to the lowly condition of his penitent, and speak into his ear words of comfort and pardon. And then when that poor sinner is lifted up and put upon the beast of God's mercy, he is brought to the sanctuary, to the altar railing, and fed with the Bread of Life, all at the cost of Jesus Christ, her spouse. From him all sacraments receive their efficacy; from him comes all the grace that makes the sacraments the helps they are. It is he who has paid the price with his own divine blood.

Now, brethren, we are the children of the Church. We are the brothers of Jesus Christ. We are the heirs to the sacraments. We have not only what other men have, but we have the assistance of God that makes us half divine; that enables us to do what otherwise we would be wholly incapable of doing; which converts us into heroes, and makes us like unto God. Our Savior says, that this good Samaritan was the true neighbor. And he being himself this true Samaritan, he is really a neighbor from heaven. Christ is our neighbor, and our best friend; therefore, the Church of Christ is our own, and our best friend. Therefore the restored Catholic is the perfect man; the perfect Catholic is the perfect citizen; the restored Catholic is the perfect doctor, and the perfect lawyer, and the perfect man of letters.

Religion is good for all things. Catholicity is the foundation of everything that is good and perfect in the world. Now, brethren, all that remains for us to do is to claim our inheritance. The Church of Jesus Christ is ours. Jesus

Christ, who founded the Church, is our brother. The sacraments he left us for the restoration of mankind to its original perfection, are our inheritance. Let us not only claim but use our inheritance, so that when Jesus Christ comes at last, ready to pay the price of our redemption, he may find us with all our wounds healed and ready for our final discharge from the storm and stress of life and welcome us joyously into his kingdom, the home of his Father in heaven.

(Thirteenth Sunday after Pentecost.)

CHASTITY AND VIRGINITY IN THE CHURCH.

"Go, and show yourselves to the priests." (Luke 17.)

IN the old law, leprosy was considered the greatest uncleanness. The whole moral system of the Jews was punctuated into different degrees of legal uncleanness. The religion of the Jews was a cult of corporal and material cleanness chiefly. The law of Moses had no power to reach the soul. If the blood of goats and of heifers could have cleansed the soul of its spiritual defilement, then was Christ's coming unnecessary. The Jewish dispensation confined itself to the external cleanness and well-being of the body; and the same word expressed both bodily cleanness and spiritual purity; for cleanness and sanctity were synonymous terms among the Jews. All the ceremonies of the old law, all the functions of the synagogue, began or ended with an ablution. The priests were inducted into their sacred offices by an ablution; they were sanctified by washing. The neophyte was introduced into the synagogue by a baptism of water; and every great act of social or religious life either began or ended with a washing. This idea became so fixed in the mind of the Jew that he failed utterly to discriminate between spiritual and corporal uncleanness; and the Pharisees and Essenes reduced

all piety to bathing of the body. Every marital or sexual function was regarded as an uncleanness. Association with things considered unclean begat uncleanness. The touching of a dead body, the eating of unclean meat, almost everything that man was compelled to do in social or commercial life, entailed a legal uncleanness. And, hence, the Jew was kept everlastingly busy ridding himself of defilement. It seemed impossible for him to live a moment without contracting some uncleanness, and, consequently, the duty was ever incumbent upon him to bathe his body and to make it holy, or clean.

The old law was only a shadow of the new; the Mosaic dispensation was a type of the Christian dispensation; and the attention that we find paid by the Jews to corporal cleanness, we find paid by the Christian to spiritual cleanness. Our Savior drew the distinction, and he said that, not the washing of hands would purify a man; not the ablution with water, but the grace of God made clean hearts, and consciences pure.

Taking up this thought as the keynote, the Apostles began preaching a new doctrine of spiritual cleanness. We hear Paul telling Timothy that men must preserve clean consciences and clean hearts; and he says it was the purpose of Jesus Christ, the founder of the Church, to form unto himself a chaste generation. And he would have the Church a chaste virgin, to present to Christ. St. Peter tells us that we must be unspotted, undefiled, clean "lambs of Christ."

In the old law the ministry of physical cleanliness was confined to the priests; they were the sanitary officers of the Mosaic dispensation. They determined what was defilement, and they decided the process of purgation. The duty rested upon the Jew from time to time to present himself to the priest and to receive from him a bill of health, which was a certificate of cleanness, in order that he might move and associate freely with his brethren in the

faith. In the new law we find the dispensation of spiritual cleanness confided to the priests of the Church, and it is incumbent upon the people to present themselves to the priests and to obtain from them absolution or certificates of moral and spiritual health before they can claim good standing among their brethren. But Our Lord continues to associate these two ideas of bodily and spiritual cleanness. Therefore it is that he placed at the very threshold of his Church a laver —the laver of baptism, in which the bodies of the neophytes are washed, to symbolize and operate that spiritual washing of the soul which consists in the gift of sanctifying grace. Baptism has always been administered by the washing of the body in water and rebirth by the Holy Ghost. And in this first step of the Christian toward union with Christ, we find impressed this teaching, that spiritual cleanliness and sanctity are synonymous terms in the Christian dispensation.

The sacrament of penance is another laver; it is another bath prepared for us by Jesus Christ. The first is the laver of water which washes away original sin; the second is a laver of the blood of Christ, which washes away actual sin. This thought is kept uppermost in the minds of the Apostles, and we find it pervading all their letters to the primitive Church; that our souls must be washed in the atoning blood of Jesus Christ, and in that way made and preserved clean. And by means of the laver of penance we become a holy nation; spotless before God. Our Savior in sending his Apostles into the whole world to found his Church, brings forward these two primary conditions of Christian life: "Go," he says, "teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Go, and discharge toward the people of the world these two solemn duties; wash them; purge them; cleanse them in the waters of baptism and in the name of the Triune God. By the power that the Father has

given me and which I give you, go and cleanse these people of mine from their original defilement contracted in Adam's fall. But stop not there: They will continue to sin, because they will continue to be weak. I will not take from them that legacy of original transgression, which is a blindness of the intellect and a concupiscence of the flesh. But I send you into the world to save those sinners, for whom I died; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained."

Here we find established that vital connection between the priesthood and the people, in the new law. As in the old law they had to seek wisdom from the lips of the priest, in the new law they had to seek wisdom and salvation from those same lips. "Go," said Our Lord to the ten lepers, "show yourselves to the priests;" and as they went they were cleaned. "Go," says he to all the nations of the world, and all peoples to the end of time, "show yourselves to my priests, in testimony to them. I have charged them with the duty of watching over your souls; I have charged them with the solemn obligation of keeping you clean in body and in spirit; go and show yourselves to them."

How plainly is brought out in this language the duty of all Christians to go to confession, to seek at the hands of the priests the pardon of God. "Go, my people, show yourselves to the priests, in testimony to them." "And you, my priests, 'whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.'"

And as in the old law the duty of ablution was ever present, as good people under the Mosaic dispensation did little else than bathe themselves and keep their bodies clean, so in the Christian dispensation the great duty of the faithful is to go to confession, and to keep their souls purged from sin. Our Savior does not tell us how often we must show ourselves to the priests, and does not tell the priest how often he must forgive the sins of his penitent; but common sense tells us

that as often as we contract spiritual uncleanness, so often must we show ourselves to the priest. And showing ourselves to the priest we will be cleansed. But people will say, "What necessity is there for going to confession to the priest? Cannot you go to confession to God?" Certainly you can go to confession to God—and to the priest, too. "But may we not go to confession to God alone?" Yes, if Christ had not told us to go to the priest, also. But having told us to show ourselves to the priest, and having given the priest power to forgive sins, the inference is plain that we must go to confession and go to confession as often as we become defiled. People will say, "Will not a perfect act of contrition suffice for the cleansing of the soul from all stain of sin?" Certainly it will. "And after having made a perfect act of contrition, cannot we dispense ourselves from the obligation of showing ourselves to the priest?" No. For it was only while they were going to show themselves to the priests that these ten lepers were cleansed. It was not done by the word of Our Lord; it was not the act of Jesus Christ directly; it was an act of faith in his word which they had made, and an act of obedience which they were making, that brought upon them the blessing; and they did show themselves to the priest, even after they were cleansed. Perfect contrition implies a purpose of confession.

But people do not like to go to confession, and they make all manner of excuses for not doing it. You will find people expressing wonder why it is that Catholics are always going to confession. They say to themselves, "Why, they must be committing sin all the time. You will find it among them all; boys and girls, men and women, all going to confession, say on Saturday night, and coming back many of them on Monday morning to confess their sins again. These Catholics must all be sinners." Yes, they are in fact. They are all sinners, and they are committing sin all the time. That is because Catholics are honest and know themselves. They do

not pretend to be anything but sinners. If they pretended to be anything but sinners, they would be liars, for St. John says, "The man who says he is without sin, is a liar." And as the Jews were always contracting physical defilement, so the Catholic is always contracting spiritual defilement; and as the poor Jew was always washing himself, so the poor Catholic is always going to confession.

Why do Catholics insist on this unpleasant duty? Nobody likes it. The priests do not like it. They do not like to go to confession themselves, and they do not like to hear confessions. It is a work of the most exhausting and repulsive character. Why should the Church have so insisted upon the performance of this irksome duty? It is simply because the Church would like to have us a clean generation. It is because our holy Mother would like to be what St. Paul wished her to be, a chaste virgin; and the only way to keep people clean is to make them tell their sins of uncleanness. Now stop and think. Investigate a moment. What are the sins of the flesh? They are called sins of darkness. Men and women commit sins of the flesh under cover of night. They tell us that there were certain streets in Paris that were sink-holes of iniquity for generations, so that the gendarmes themselves never ventured through them after dark. The police authorities simply threw up their hands and said, "We cannot stop it." But they introduced gaslight into those streets, put up lamp-posts at every corner and lit them up so that you could see from one end to the other at midnight. Behold a wonderful revolution! These night owls all disappeared; those streets became morally clean; the wretches that had made these ways their haunts for generations fled like unclean birds, and sought the darkness elsewhere. One of the greatest factors in the reformation of the city's morals, is the lighting up of the streets at night. Why? Because those terrible sins of the flesh, those sins of uncleanness that defile the soul, are committed, if at all, under the cloak of night.

A man will not be guilty of them in the clear light of day; in the eyes of his fellowmen he will be outwardly moral.

Now the Church has no means of lighting up with gas or electricity the hidden ways trodden by her sinful children; but she tells them: "Come, bring out, expose to the light of day, strip before the eyes of my ministers, these hidden things of darkness, or hell is your doom." That stops it. The young boy or girl hesitates to yield to a temptation, knowing that he must show his soul to the priest with that stain upon it, that defilement; and hesitating he often obtains grace to overcome. This is not a mere straining of rhetoric. We all know it is true. Were it not for that confessional Catholics would not be the pure generation they are.

In the time of the Reformation Nuremberg was one of the most flourishing cities of all Germany. But it was the center of the Humanist movement. There men first began to realize the beauty of pagan art; and in the sixteenth century it might be said that in Nuremberg the Blessed Virgin of Nazareth had given place to Venus in public estimation and in the respect and veneration of men. Paganism, the worship of flesh; paganism, the incarnation of bodily and spiritual uncleanness, got the upperhand among the inhabitants of that city; and the result was, that people ceased to go to confession. But after a few years the city officers of Nuremberg petitioned the Emperor, Charles V., to bring back the confessional boxes and reintroduce the practice of auricular confession; for they declared that since its abolition vice and lawlessness had increased enormously.

And, brethren, what was this but a rebellion against the spiritual sanitary laws of the Catholic Church? It was an insurrection against the confessional. There was ground for compromise on every other question; every other tenet and dogma of the Church was open to discussion; but the reformers insisted on the elimination of the confessional; they would not go to confession any more. What is Protestantism today but Christianity minus the confessional?

Our Savior told his Apostles to go into the whole world, to preach to all nations, to baptize them; "and whose sins you shall forgive, they are forgiven them." Protestantism is a religion that takes up the first injunction, and drops the other. Protestantism goes into the whole world and preaches—and stops at that. It is a religion of talk. But there is no talk of confession; no talk of the priest; no talk of the duty of the people to show their sin-laden souls to the ministers of the Church; there is no talk of forgiveness of sins by the power given by Jesus Christ to the priests of the New Law.

In the old law there was a condition of chastity recognized; but the Jews looked upon the word, chastity, as a physical or medical term. The woman who was unchaste was stoned and put to death, as that offense was considered the highest uncleanness under the Mosaic law. In the new dispensation Our Lord not only insisted upon chastity, which is a physical and moral condition, but upon virginity, which is the chastity of the soul. Therefore he preached the glory of a virgin race. St. Paul tells us that he would have the Church like unto a chaste virgin, to present to Christ. This love of virginity has been characteristic of the Catholic Church from the beginning. Our Lord was a virgin; his beloved disciple was a virgin; his mother was a virgin. No one ever attempted to assail the virginal character of Our Lord; he was accused of everything else, but no one had a word to say against the virginal purity of Our Savior. But men arose soon after his departure and assailed the virginity of his blessed Mother, and the whole Church rose up as one man and demanded the condemnation of the blasphemer. And on the day when the Virgin of Nazareth was proclaimed the Mother of God by the Council of Ephesus the whole city rose up, and by their shouts showed how relieved the Catholic heart was by the official proclamation of the Church that the divine maternity of the Blessed Virgin was as unassailable as the virginity of her Divine Son. When Our Savior sent his Apostles into

the world, he did not enjoin upon them in so many words the obligation of personal virginity; but he breathed into them on the day of their ordination a spirit of virginity; and that spirit has animated the priests of the Church from that day to this. Men have been ordained who were married, because the conditions of the time made it impossible to obtain unmarried men for the ministry; but from the beginning until this day, the Church has set her face as adamant against any priest at her altar taking a woman for a wife. So in the Eastern Church we have a married clergy; but the clergymen were all married before they were ordained; and never after. And having been married once, they marry never again. And to show her appreciation of that beautiful chaste virtue, she has always and everywhere, East and West, insisted that he who presides over the clergy as the Bishop, he who has charge of the Church's interests, shall be in fact a virgin.

Now, brethren, to show that this impetus given to Protestantism not only came from a deep-seated objection to the confessional, but that it owes its existence in great measure to the irksomeness of the Church's law, experienced by unworthy members of her ministry, I would say that simultaneously with the elimination of the confessional from the Church was woman introduced into the sanctuary.

Still there is nothing that mankind holds dearer than that ideal state of human perfection, which the Church calls virginity; and today the Catholic Church owes the profound respect everywhere accorded her to the undoubted fact that within her pale virginity is not only preached, but practiced. The outside world loves the virginal character of the Catholic Church and her foremost representatives. They love those consecrated virgins of the cloister, and in spite of themselves they respect the Catholic priesthood. They may write and talk about them as they will, but in their heart of hearts, they believe them clean men. If they did not believe them clean men, they would burn them the moment they came out of the

confessional; and if our people did not believe their priests clean men, they would burn them before they ever went in it. But there stands forth before the world the incontestable fact, challenging contradiction, that the priesthood of the Catholic Church has ever been not only a chaste, but a virgin race; and because of that physical and spiritual virginity, in their hearts and in their souls, they have won the respect of men, and conquered the world.

This cleanness of the soul is a source of bodily strength. The clean nations are the strong nations. There is more than appears on the surface in this assumption that bodily cleanness and spiritual cleanness go hand in hand, and that from the base of this double cleanness rises the citadel of manhood's strength.

You have read in history of the terrible plagues that destroyed whole cities, and devastated entire provinces. You have read of the Black Plague which swept from the face of the earth one-third of the people of Europe. In these days we do not have such plagues, which were all traceable to bad municipal housekeeping. In those days they did not have sewers, and did not keep their premises clean. Dirt is death; and we have discovered it. Dirt is death to the body as it is death to the soul. Therefore the clean of heart are, generally speaking, the clean of body. Catholic nations are strong nations. They are strong in mind. They have faith. Our Savior says, "Blessed are the clean of heart, for they shall see God." What connection is there between moral cleanness and intellectual perception? More than what appears at first glance. The passions of men are like a seething cauldron; and up from that boiling mass rise the fumes that cloud the intellect. Like mists that gather around the headlands of our shores—as somebody has said—these mists of passion rise up to cloud the intellectual faculties of men. Strength of character is a thing of the mind. That man is a hero who has the strength and courage of his convictions. And Catholics because of their fidelity to Catholic principles are today the strongest

people in the world. You talk of the degeneracy, or as they say, the decadence, of the Latin nations. I admit there is what appears to be a certain degree of decay in the peoples of Italy, Spain and France; but why is it? It is because of relaxation of morals; it is because the young men do not get married, and private bachelorhood is become a public shame among them. It is because they are not united with their clergy. It is because they have introduced absolute divorce between the people and the Church. It is because they do not go to confession. They do not show themselves to the priests. It is because they are morally and bodily unclean; they have beclouded their intellects, and debauched their hearts, and national decadence has resulted.

Look at the other nations that are not regarded as decadent. Look at grand old Germany—that is, the Catholic section of it. We are very proud today; and we consider this the golden era of the Church; and we hope some day it will be called The Age of Leo XIII. What has made Leo's name stand out above all others in the ages that have intervened between him and Leo X? Not entirely, I will say, the personality of Leo XIII. But Leo was backed by the Catholic Germans; they threw their hearts and swords at the feet of Leo. The Catholics of Germany have won all the victories that have made our time glorious; and have encircled the Church's brow with a new aureole of victory. Not the Protestant portion of Germany, but the Catholics of Germany. And today even their sovereign looks to them as the chief props and supports of his throne. They are men of principle, and men of clean lives. They are men of steadfast purpose; and they can be relied on, because they are God's heroes.

Then take the Catholics of Poland. Poor Poland all these years has been struggling, with only the cross for a weapon. But you cannot crush Poland. The three greatest monarchies in the world today, Russia, Austria and Germany, like three great millstones, are striving to grind into powder that

poor little Catholic nation, yet today she is stronger than the day her last king stepped down from the throne. Why? Because Poland is Catholic; because Poland is clean; because the Polish people are united with their clergy; because they go to confession; because they are true to the faith, true to the Church; and God has not abandoned them.

And as grand as this exhibition of loyalty of the Germans, and of the steadfastness of the Poles, more precious than any achievement known to the Christian world, is the history of our great nation—Ireland—which for seven hundred years has held aloft the banner of the faith given her by Patrick, and today, at home and abroad, wherever they are found, Irishman is synonymous with Catholic. Why are they so strong? Why are they today irresistible? Why is the greatest representative of the English nation today a suppliant at their knee? It is because they are a clean nation; it is because they have always been united with their clergy; it is because they have always gone to confession; because their hearts have always been pure; pure, their minds unclouded; and today they are men of moral principle as well as men of physical strength.

But the future is rich in promise for Catholic nations and the Catholic Church. There is a tremendous religious revival going on in France. Five-fold more people are going to the sacraments in that country today than ever before in her history. There will soon be a turn in the tide in Italy and Spain. God will not abandon those grand old Catholic peoples. There is trouble, but of the Church we can always say: "rescissa vegetior assurget," "After pruning she will spring up more vigorous." A good vineyard is no stranger to the pruning knife. We are making great strides in this country; but we must remember that our strength is not in our material structures and temporal wealth; but in the number frequenting the sacraments. Our Lord said to his Apostles the night before his death: "Mundi estis; sed non omnes." "You are clean, but not all." Let us all try to be clean.

(Fourteenth Sunday after Pentecost.)

GOD OR MAMMON: WHICH WILL YOU SERVE?

"You cannot serve two masters. You cannot serve God and Mammon." (Matthew 6.)

MAN is a dependent being. He is a debtor not only to time, place and circumstance, but to everything in the heavens above, and on the earth beneath, and in the waters under earth. Man is the most helpless of beings on this globe; and his dependence is the measure of his slavery; his indebtedness is the gauge of his service. Only God is self-sufficient. Man has always recognized this condition. He has always looked up to a superior. Men have been governed; the many governed by the few; and these few, perhaps, more dependent than those over whom they exercise rule. The poor are dependent upon the rich; the weak are dependent upon the strong; but the strong among themselves are mutually dependent; and he who is supreme among men is the most dependent of all. Not only is this true as regards the necessities of the present life, of our material existence, but it is still more true of that higher and spiritual existence which we lead as intelligent beings. We are incomplete, deficient, and look for our completion and our sufficiency from on high. Men at all times have felt that there was a supreme being from whom they came, to whom they were amenable, and on whom they were dependent. When men lost the knowledge of the true God, they did not lose this sense of dependence on a divinity; and when they had no longer the true God to worship, they made for themselves false gods and worshiped them. The original truth had not been entirely lost, but it was very much obscured, and, therefore, we find that where the true God was not adored, there false gods usurped his place.

Man did not make himself; he did not appear upon this earth at his own bidding. The God who made him determined the time of his creation, the duration of his earthly existence, and the moment of his passage hence; and while here, everything is regulated by a divine providence; nothing happens except by his command or with his permission. No hair of our heads falls to the ground, no blade of grass springs up, without the command or permission of God. From this sense of dependence springs that instinct of worship. We have received everything from God, and, therefore, we owe him everything. St. Paul asks us what we have that we have not received; and if we have received all that we have, why should we glory? From this fact of our creation results that duty of absolute worship. When we are baptized the Church requires that we should promise that we will serve God, will love him, will obey him; not only in time, but in eternity; that we will love him with our whole mind, our whole heart and with all our strength. The Royal Psalmist says that God owns the sea, because he made it. And God owns us because he made us; owns us absolutely; owns us in everything; and there is nothing that we can withhold from his service.

Now, brethren, we all feel the duty of love that we owe our parents; the man who does not love his father and his mother is regarded as a degenerate. But why do we love our father and our mother? They gave us only our bodies. We owe our bodies alone to them; our bodies given to us by generation, and they are our progenitors. We do not owe our souls to our father or our mother. Our souls come to us direct from God, by creation; every time a child is conceived in the womb of a woman, God sends from heaven an immortal spirit to inform it. Now if we owe a duty of love to our father and our mother, if it would be a sort of apostasy from humanity not to show love for our parents, what can we say of the duty we owe to God, who has given us our

soul, our mind, our memory, our heart? The catechism asks the question: Why should we take more care of our souls than of our bodies? And I ask you: Why we should not love more our souls than our bodies? And why should we not love more him who gave us our immortal souls than those who gave us only our bodies?

Therefore, we owe God service; we are his servants. We must labor in his service. We owe him all the honor which we as men can pay; we owe him the homage of our mind, because he gave it; of our memory, because he gave it; of our heart, because he gave it; of our all, because he gave us all.

Our Savior says we cannot serve two masters. God has a rival; that rival is the devil. We cannot serve God and the devil. But that is putting it very strong. The devil is the avowed enemy of God. There are some spiritual degenerates who worship his sable majesty, but their number is very small. There is another enemy of God, who more successfully disputes supremacy with the Deity than Satan ever did, and that enemy is—ourselves. We draw the line and we say to God, "Thus far shalt thou go and no further; we will yield to thee so much service and no more." Christ tells us, "You cannot serve two masters."

Man from the beginning manifested a disposition to entrench himself against the encroachments of heaven; he felt that God was too strong, and he would have to improve his defenses. We hear of the people of long ago building a Tower of Babel, in which they might seek refuge in case God should open the flood-gates of his wrath again and deluge the world with waters. And that was only a symptom of the deep-seated purpose of the human heart to protect itself against the unwelcome advances of heaven. From that day to this we have been engaged in an effort to make ourselves strong in spite of God; to make ourselves strong against God; to make ourselves strong absolutely; in other words,

to overthrow that dependency or to reduce it to a minimum. And we have struggled along the lines of wealth. We have formed to ourselves the notion that this world is a sort of breastworks against the next, and that the man who owns the most of this world can make the best terms with the one to come. Men have sought wealth. Now there are two kinds of wealth; real and artificial wealth. Real wealth consists of lands, houses, cattle, or things that can directly minister to our temporal well-being. Artificial wealth is money. We have at all times manifested a disposition to accumulate both real and artificial wealth. What is wealth but an aggrandizement of self? We are poor and weak and miserable; but give us a little property and we are not so poor, not so weak, not so miserable. Give us broad acres, multiply our estates, and we cease entirely to be poor, or weak, or miserable. Let us add to our bank account so that with a stroke of the pen we can purchase the estates of a dozen of our richest neighbors, and then we are strong and we are rich and we are independent. Then we do not need God, and we do not need religion; our sense of dependence has vanished, and we look not beyond ourselves for the satisfaction of all our wants. Christ says, "You cannot serve two masters; for you will either obey the one and despise the other, or despise the one and obey the other." Here is the plain, blunt statement, direct from the lips of God; we cannot serve God and ourselves. If we love God, we will hate ourselves. If we uphold God, we will despise ourselves—and vice versa.

Now is this not true? Who can know God and love him, without despising himself? God is truth; we are all falseness. God is goodness; we are all sinfulness. God is sanctity and purity; we are all baseness and uncleanness. God is all wisdom; we are all ignorance. How true it is that he who knows God, must despise himself. We look to him to fill the gaps in our existence; to make up what is wanting; to complete our perfection. He has begun the good work, and he

alone can complete it. Therefore, out of the depths of our ignorance and of our sinfulness and of our baseness, we cry to God to lift us and make us perfect, even as he himself is perfect.

Those who love themselves hate God. Those who uphold themselves, despise God. How true is this? Look around you in the world and see; the rich have contempt for the poor; despise the poor; the rich despise religion, despise the Church, despise the clergy. The poor respect the rich; they love God, and love his Church and love his clergy. Who are they who went out of the Church four hundred years ago? Were they the poor? No. The poor stayed in the Church and they are in the Church yet. The rich and powerful, both among the people and the clergy, went out of the Church. The poor priests and the poor people remained in the Church, and they are in the Church today. The rich sought to separate themselves from the poor, and to raise an insuperable barrier between themselves and poverty; they would have a church of their own; they would have a state of their own, a society of their own. And after the sixteenth century we begin to hear the argument that certain forms of religion were of God, because those who accepted them were rich; and the strongest and most popular argument ever made against the Catholic Church was, that her children in all nations were the poor, while the rich everywhere rejected her supremacy. You have heard this argument. You have heard men say, "Look at Protestant England, she is rich; when she was Catholic she was poor. Look at Protestant Scotland; when she was Catholic she was poor. Look at Protestant Germany; look at Protestant Netherlands; they are rich, and when they were Catholic they were poor." Protestantism has no use for the poor; does not pretend to have any message for the poor; it is not the religion of the poor. The other day a prominent lady in New York declared she would no longer attend services in her church; she said when she was

a girl she joined the Episcopal church because that was the church of all the nice people. "But," she said, "now they are receiving all kinds of people, and all sorts of trash, and I will go there no longer."

Those who worship themselves have no love for the poor; those who serve themselves as a master, despise God and despise God's people. Now remember Our Savior is no extremist. His words can be weighed, and they will be found to contain all truth, without admixture of error. Our Savior says: "You cannot serve two masters. You cannot be the slave of two rulers." We are the servants of God; we are willing and proud to acknowledge ourselves his servants; but if we are the servants of Mammon, if we are the servants of ourselves, which means the servants of the world, the flesh and the devil, then our service unto God is at an end. Our Lord does not say we shall not have anything in this world; he does not say we shall not be economical; he does not say we must not be rich. But he says, "You cannot serve two masters." You must not serve your wealth; you must not be the slave and the servant of your riches. The rich man may possess the whole world, yet may maintain his independence, and his wealth may be his servant. A man may have only a few hundred dollars, and he may live and slave for that little sum of money. Do not be the servant of your wealth, because you owe that service to God.

Now what is the meaning of being the slave of your money? The Centurion asked Our Savior to come down with him and perform a miracle. He said to Our Lord, "I am a man subject to authority: I say to one, go, and he goeth; to another, come, and he cometh." Be the master of your money. When duty calls say to your money, "Go and help that poor widow; go and assist that poor orphan; go and relieve that poor, sick man." Let that money be always at the call of charity, of humanity, of justice, of goodness. Then you are the master of your money, and not its slave. And

though rich you may still be a faithful servant of God. But if you are the slave of money, your money will tell you to go; "Go, leave your home, travel in foreign parts and seek money; go across the seas, expose your health, waste your life in schemes and ventures of temporal aggrandizement; go, I tell you, go; I, your temporal interests; I, Money." Look at those who are the slaves of wealth. They have no comfort in this life; they have no family joys; they have no peace or contentment in their social relations; they labor for money in the day; they dream of money at night. They concoct schemes of money making in their youth, and they spend their manhood in trying to carry them out; they die with that awful thirst, that accursed thirst of gold still consuming them.

That is what Our Savior means when he says you cannot serve two masters. I told you that Our Savior is not an extremist. He reasons with us; he tells us God is Our Father. Now it is the duty of a father to look after his children. He tells us that his Father knows all that we want; then why should we not depend and rely upon him? He says, "Look at the lilies of the field; they have no father." God is not the father of the birds of the air; he is not the father of the grass in the fields that is today, and tomorrow is cast in the oven. But he is Our Father. In the Book of Genesis we read that God created the heaven and the earth; God separated the waters from the dry land; God commanded the two great luminaries to shine in the day and in the night; God created all the animals, and when he created man, we for the first time hear that word, Lord. God, the Lord, created man. God was creator of everything else, but he was man's sovereign Lord. Now not only does God owe duty to the grass and to the birds of the air, but he owes that duty to us, who are creatures just as they are; but he owes us a higher duty, because he is Our Lord, and he is Our Father. There would be some excuse if the poor animals that roam in the forest

consumed themselves with anxiety and howled from morning to night because they have no one to look after them; there would be some excuse if the earth would refuse to bring forth its fruits, because there was no promise of a second season; but God feeds the animals and he clothes the grass of the field with beauty, and why will he not look after the interests of us his children; of us who can look up to him as a father and call him Our Sovereign Lord?

But people will say, I must have something to eat; I must have something to wear. Very well, if you must, then God must, too. If it be a mere matter of extravagance or luxury, God may leave you unprovided for; but you say it is a necessity; you say you must have something to eat and you must have something to wear; therefore, God must send you these things, and why do you trouble yourselves about them? The mere fact that you must have these things is proof positive that God will supply them. He tells us, "Seek ye first the kingdom of God and his justice, and all these things shall be added unto you." But you have no trust in God. You would like to have a few bank notes with the stamp of the Treasurer of the United States upon them; you would like to have a few stocks and bonds, with the name of some Shylock guaranteeing their payment. Then you would feel secure. So many thousand bank notes with the seal of the Treasury upon them; so many mortgages and deeds of trust, with the signature of the land-shark upon them, would make you happy; you would feel that you were secured from want. And here is the Sovereign Lord of heaven and earth telling you, "I am your Father, and you are my children, and I will not see you in want. Be not solicitous, and I will provide." But you do not feel secure. No, you have the word of Jesus Christ, and you have the word of God, and still that is not security. You have the promise of the United States, or the bond of the Shylock, and you feel perfectly secure.

Now what is the meaning of being wealthy, and at the

same time the servant of God? In the first place, it means that the man who has wealth must not make that wealth the end of his existence. He must recognize that wealth is only a means to an end; that it is a gift confided to him for God's own purposes; that that wealth is not entirely his own; that the poor have a claim upon that wealth; that religion and charity have a claim upon that wealth; that the Church has a claim upon that wealth; that God has a claim upon that wealth; and that he, himself, last of all, has a claim upon that wealth. Then it means that man must not seek riches independently of God. He must be always submissive to the will of God. If God sends him poverty, he must accept it, with its blessings; and if God sends him wealth he must accept it, with its obligations. Then he must not be proud of his wealth. God never intended that his blessings should make men proud. The moment you begin to despise the poor, then do you begin to be the slave of your gold. The moment you begin to neglect your religion, then you begin to forge the chains of your own slavery to gold. The moment you begin to turn your back on God, that moment do you begin to be the body servant of his enemy.

The last injunction is, that you must not be solicitous. Do not be troubled about tomorrow. Men who have plenty for today, should not be troubled about what they will need tomorrow. Let God look after that. It is this solicitude which is the great index of this slavery to money. Why is it that in the old law God commanded the people to stop working one day in the week? On the Sabbath day no work could be done. Why? God could be depended upon for at least one day. It meant that they must not depend upon themselves entirely; they should look to God. And every seventh year the people were not allowed to plant; no seed was sown in the sabbatical year, among the Jews. Why? God would have them understand that he could feed them at least one year out of seven. And every fifty years every rich man had

to give up his accumulations, and every poor man came back unto his own. That was the year of the jubilee. It was to show man that God was the sovereign provider, the Lord of heaven and earth. Our Savior says, "Be not solicitous for the morrow." The manna supplied each day, melted in the evening.

The Church has her Sundays, and no work can be done on Sunday, because the Church would emphasize this great truth, that God will look after our necessities. And the Church has multiplied holidays and festival days, for the same reason. Now we find a disposition to abolish these. People say they cannot afford the time. Many of the best festivals have been abolished already. People complain they have have not the time; they must work. God help the people if they have to work always, for they will have to work harder; because they will have to do it all. They have broken partnership with God; they have no confidence in God. They must do it all themselves. Our Savior said, "Thou fool, thou hast filled thy barns; thou hast torn down thy houses and built up new ones, and tonight thy soul will be demanded of thee, and whose will all these things be then?"

Now in this particular the words of Our Lord apply especially to the poor. The poor, as a rule, love money more than the rich. The poor, as a rule, are more anxious about their future than the rich. What is the meaning of this antipathy between the poor and the rich today? The poor sometimes envy the rich what they have, This is all wrong. The rich, as a rule, are rich because they have practiced virtue and self-abnegation; and the poor are poor because they have squandered their substance. In former days it was said that a rich man was either a rogue or the heir of a rogue. But the rule does not hold good now. Who are the people that are supporting all the expensive luxuries of our day? Who are the men that are making the millionaires? The laboring poor. They are giving their hard-earned wages into the

saloon, the brewery and the brothel; paying with the sweat of their brow for all the vices in which the poor indulge.

Now this applies particularly to the mothers of poor families. The greatest slave of wealth, as a rule, is the mother who has a daughter or two to marry off. The most discouraging spectacle that can confront the eyes of a priest is that of a Catholic mother willing to sacrifice her daughter for money; to sacrifice her soul, to sacrifice her honor, to sacrifice her all, for money. Let a young man appear worth a half million dollars, and he may have any Catholic girl in the city on his own terms. Let a millionaire come, and he can have dozens, for the asking. And the mother will not inquire as to the rights to be enjoyed by that daughter. If that young millionaire wants to be married before a preacher she says, "Take my daughter and be married before a preacher." If he wants to take her off and lead her into dangerous places, before marriage, "Take her, Take her, provide you will marry her. And after marriage, it is no matter about the children; raise them Turks, raise them infidels, but take my daughter, take my daughter." And in the vast majority of cases where young girls refuse to give themselves up, refuse to sell their souls, it is because of their own sense of modesty, of decency, and of faith, not because of any encouragement they received from their mothers. They say that a woman is never a Democrat, is always an aristocrat, and when she can is an autocrat. It may be said that woman is nine-tenths Pagan and never more than one-tenth Christian. Look at the mothers sacrificing their babies in the Ganges; look at those mothers throwing their children in front of the juggernaut, to be crushed beneath its wheels; look at those mothers sacrificing their little ones to Moloch! Look at the mothers sacrificing their daughters, marrying them off to any one who asks them—especially if he has money.

Now, brethren, Our Savior says, "You cannot serve God and Mammon." It cannot be done. And he is proof of that

himself. In his own life he demonstrated this truth. Did Our Savior seek wealth? Did he ever possess wealth? He had not whereon to lay his head. When he was dead, he had to occupy another's tomb. In life, when they asked a tax of him, he turned to Peter and said, "Peter, you pay for me and for you." And the little money that was offered to pay the expenses of his small band, was kept by Judas. Our Lord had nothing; never possessed anything. And when he died, he died stripped. The seamless garment his mother wove for him was apportioned among the soldiers. "If you would be perfect," he says, "sell all you have, give it to the poor, and come and follow me. You cannot serve two masters, for you will either hate the one, and love the other; or support the one and despise the other. You cannot serve God and Mammon."

(Fifteenth Sunday after Pentecost.)

WOMAN'S PLACE IN THE DIVINE ECONOMY.

"And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow." (Luke 7.)

THERE is nothing more interesting and instructive than to study the place of woman in the economy of nature and grace. The world is moved, society acts, from the impulse of love. Love is the ruling passion of the human heart, and everything we do, we do ultimately to attain the ends of our love. God is charity. Charity is the fulfillment of God's law. Love is the mainspring of all human endeavor. Love is the life of the world.

Now there are different kinds and degrees of love. Like loves like. Man loves his fellowman. That is a feeling that we cannot shake off; it is universal. We are willing not only to testify, but also to suffer for that love. Philanthropy is a

human virtue, and all men either practice or admire it. There is a more intense human love, which springs from the feeling of community. Mankind is divided into families, into social groups; and these know a more intensified form of philanthropy. We call it patriotism—a love of country, which is only another name for the love of our fellow countrymen.

There is a still more intensified form of human love in the feeling that unites one member of a family to another; and this family love is so fundamental, so full of life and energy, that upon it may be said to rest everything that is good and holy and true in the civil and civic life of men. The family is the corner-stone of the state. On the family rests everything that is stable and permanent in human society; and all the strength and value of the family as a factor in social life, depends upon the love that binds its members together.

The highest type of human love is that which a man bears to a woman; the purest type, that which a woman bears to a man. Upon this reciprocal sentiment, upon the love of man for woman and of woman for man, is predicated all that which we call human history. There are tributary streams, inlets from both sides and at different points of the great river of life—tributaries and inlets of interest—but the great tide of human existence, the great flood that bears humanity upon its bosom, is the love of man for woman and of woman for man.

I would confine myself this morning to a consideration of the power and the value of woman's love. In the past, before the time when reason and fixed principles of international law prevailed, the mighty movements of society, the grand vicissitudes and transformations of the world, revolved around the love of woman. From the time of the Trojan War, when so many men went down to shadeland because of the infatuation of one man for one woman, to the very latest war, woman has played not only a principal, but an almost dominant role. For all men have confessed this

love; and the most potent man employs all the power he possesses to accomplish only what the weakest man attempts to attain by the little that he has. Therefore as the little crime or feud of the village was often the result of the love of a village swain for his sweetheart, so frequently were great and devastating wars provoked by the love of a monarch for the maiden fair he would make his own. So in the natural order, in the temporal life of man, woman plays not only an important, but I might say a decisive part.

When Our Savior appeared he did not efface woman. She was the first he lifted up. He chose a woman to be his mother. This was the result of a counsel held away back in the dawn of eternity. The Eternal God chose to be born of woman; and selected a woman to be his mother. God is love. And when he would approach humanity in love, when he would draw near to man, made to his image, his first advance was toward that which was purest in mankind—a woman; that which was loveliest in mankind—a woman; that which was most loving in mankind—a woman. He took human nature as it was in the beginning. In the Old Testament, when they would express the love of David for Jonathan, a love which in the old law the Israelites regarded very much as we regard the love of Jesus Christ for us, they said, their mutual love "surpassed the love of woman." And Our Lord simply accommodated himself to human conditions as he found them, when out of this great world of humanity he lifted up that which was sweetest, purest and best in it, and chose a woman to be his mother. And when the Church went out into the world to lay the foundations of that spiritual kingdom of Jesus Christ, the first to rally to her standard, were women. When Our Savior died, there stood at the foot of the cross, one man and two women. When they buried him and laid him away in the tomb, there was no watcher there but the angels of God and one woman. When he, bearing the heavy burden of his cross up that fated hill, needed comfort, and

with the little energy that remained to him glanced about him around that vast crowd for one look of sympathy, we are told the women gathered round him, "the women of Jerusalem." And Veronica, advancing from the crowd of weeping sisters, offered him a towel to wipe his divine face, covered with tears and sweat and blood. And wiping away the blood stains he exposed that countenance that ravished the angels, and gave back the towel to Veronica with his love-printed portrait upon it. And from that day to this Christian womankind has been especially consecrated to the love of Jesus Christ.

Read the history of the propagation of the Christian religion, the labors of the Christian missionaries down from the day of Pentecost, and you will see that in every instance their divine work was aided and promoted by women. Women first hearkened to the voice of the Apostles; women of high and low degree formed the first congregations of the infant church; women first pledged their life and love to the heavenly bridegroom, Christ. Women furnished that which was needful for those who had abandoned all to plant the kingdom of God among men. Women stood in the front rank of the Church's early conquests. Wherever the Apostle went, beside him was ever the virgin or widow who gave her life to lighten his work.

The Church carried out the mission that Our Savior began. He lifted up woman. The Church from his day till now has been the protector of woman and will be until the end of time. She found woman a gem, a pearl, a thing of beauty; she placed her in the diadem of the Deity and made her a joy forever. The Church raised up woman to perfect equality with man; she re-enacted the original injunction almost gone into desuetude, when she commanded her children anew to obey and honor and respect their father and their mother. She gave to woman a sphere in the world, within which she would never know a rival. She placed upon her head a crown of queenship that power or passion of man would never be able

to remove. She instituted the Christian family on the basis of the life of God; reproducing the Trinity around the family hearth—the Father, Son and Holy Ghost symbolized in the father, the mother and the child. And upon this solid basis of Christian manhood and womanhood, Christ would build his Church. If at all times the family is the corner-stone of the State, it is the very life-spring of the Christian commonwealth. And in this family the Church placed woman as queen. No coregent here; queen absolute, in her own right. The Church gave to that woman, bound to her in the golden bands of wedlock, the man who became her husband; and in giving to that woman that man for her husband, she gave to her the whole man, his mind, his heart, his all; told him, "Henceforth you shall not be two, but one. You shall be one in thought; you shall be to your wife as if you had no mind of your own. You shall have no aspiration, no love your wife does not share. You shall love her with your whole heart, so that your wife will possess you as completely as if she were the only woman in the world; and she will possess you entirely, because everything you have in this world shall be hers, even your name." Having once placed that woman upon this throne of queenship, the Church never abandoned her, and today she will sacrifice everything rather than permit that woman to suffer the loss of her queenly prerogative. No divorce is tolerated by the Catholic Church. The woman who owns the man, owns him forever, or until death doth them part.

And as the Church has been true to woman, Catholic women have been true to the Church. They are her strength and main support everywhere. This union of the clergy and the women of the Church is responsible for all the good that has attended the preaching of the gospel from the beginning. The clergy have needed the assistance of the women; and the women have need the counsel and support of the clergy. The clergy stood by them, made them absolute queens; and these women stand by the clergy and uphold their right to speak and act for God.

But when the Church conferred upon woman these high honors, she also placed upon her very heavy responsibilities. The Church looks to the mother for the proper education of the children. When a man marries a woman, he is actuated by the most selfish of human instincts. And when a woman marries a man she is animated by an instinct equally selfish. But the moment a child is born all selfishness disappears; the husband is lost in the father; and the wife is merged in the mother. So henceforth they realize what before was only a faint, theoretical truth—they are one, and live not for themselves, but for their children. There is no longer the love of husband for wife, or wife for husband; but the husband and wife become one in the all-consuming love they feel for their child. They live no longer for themselves, but for their children. The father labors and toils and spends himself, for his children. The mother remains at home and watches and wears out her life in the care of her children. They no longer live for any personal ambition; all their hopes are centered, all their joys are found in the welfare, prosperity and glory of their children.

But a man gets much more from his mother than from his father. A mother has a great deal more influence in shaping the character of the child than the father. Therefore, in developing the family life, the Church looks more to the mother than to the father. There are three great factors in social improvement—the Church, the family and the school. The Church can get along without the family or the school; the priest can lead souls to heaven without them; thousands and millions are in heaven today, who owe their only inspiration their sole assistance in the way of eternal life, to the priest.

But the Church is aided by the family. There is no stronger prop to the Church than the Christian home. It is very hard for the priest to accomplish anything among the children unless he is aided by a Christian father and a Christian mother. And the united efforts of priests and parents

receive still further support from that third factor of Christian improvement; namely, the school.

Between these first two great factors there exists a vital and almost necessary connection. But as the father usually abdicates in favor of the mother the care of the children's religion, the priest has chiefly to do with her. The priest has heavy responsibilities; so has the mother of a Christian family. If she has any thought beyond her family, she is a renegade. If she has any religion outside of her family, she is an apostate.

A woman has peculiar advantages in the ways of spiritualization. When God sends a woman her first child, he permits her to live with an angel up to the years of its self-consciousness. To live with an angel! A babe is an angel. Look into the eyes of an infant, and you see the gleam of Paradise; look at the little playing countenance and features of a babe, and you will see the smiles of angels there. And a woman feels that; you cannot take from her the conviction that that infant of hers is a gift from God, an angel clothed with flesh. And until the time that flesh begins to rebel and develop into wickedness, that child is simply an angel in human form; and that mother lives in the company of an angel.

All men have recognized this transfiguration in the female character; frivolous, coquettish, selfish to an infinite degree before marriage; self-willed and selfish even after marriage—the moment God sends her a child and she looks into the eyes of her first born, she is a transfigured being. All weakness now is gone—she is a heroine. All selfishness now disappears, and she would gladly give her life and her all for that little bit of humanity that she fondles in her bosom. And that feeling is intensified with every subsequent child that God sends her; so that the highest ambition of a spiritualized woman is not only to spiritualize her family, but to form it upon the basis of the highest ideals known through faith to the human

soul. Therefore it is that the woman instinctively guards the honor and purity of her children. Not only is she interested in maintaining the unsullied character of her daughters, but any wound offered to the chastity of her boy transfixes her maternal heart. When the Church would go into the world to form a clean generation, she has no more efficient, no more enthusiastic volunteer than the mother of a Christian family.

But these joys are accompanied often-times by sorrows. These flowers have all their thorns. God suffers in the misconduct of his children. The Church weeps for the children who refuse to obey her commands. And the poor Christian mother has her griefs also. They say it is not hard to rear girls, but very hard to rear boys; and in consequence many women would prefer to have girls rather than boys. Well, I don't think there is much difference between boys and girls in point of morality. Boys are not bad. Where boys and girls are exposed to the same temptations, boys are just as good as girls. But the difference shows itself in city life. Here boys are exposed to more temptations than girls. Here you need not only a more vigilant, watchful care of the mother, but a more constant co-operation of the priest.

Do not think for a moment, you Catholic mothers, that you can save your boys in a great city without the assistance of the priests. You cannot. When your boy makes his First Communion he receives not only the blessings of his God and his God's Church, but the intimacy of his parish priest. Keep that boy ever afterwards near his parish priest. Do not let that boy become indifferent to his parish priest. Let their relations continue to be intimate and cordial, or you will lose that boy, in the city. From the age of thirteen, when boys usually make their First Communion, until twenty-one, when they begin to think of settling down in life, there are only eight years. Oh, mothers, see that during those eight years your boys do not become estranged from their parish priest. The Church sends that parish priest with a solemn

injunction to look after those boys; and if he does not love those boys, if he does not sympathize with them, if he does not attract them, he repels them—for love is something like electricity, if it is not a positive force it is a negative force; and if we do not draw people to us by love, we are sure to repel them. So it is with the Church. Therefore you can understand her care and her solicitude to provide proper priests to take charge of the young, and above all to look after the boys of her flock. But the priest cannot do it all. You must assist your parish priest. See that your boy goes regularly to his knee. See that your boy speaks to him when they meet. If he passes him upon the street without recognition; if he never goes to him to speak heart to heart; if he never kneels at his knee; estrangement and coldness will come between them, and, depend upon it, you will lose your boy.

The greatest glory and comfort and honor of a parish priest, is the confidence of the young boys of the parish. I never feel myself so much a priest as when the boys of my parish come to me in confession and tell me secret sins that they would be ashamed to tell anybody, but me most of all; but which they do come and tell me because they know I love them and they have confidence in my kind sympathy.

Upon this occasion you see Our Lord, who was only a priest, the great high priest, meeting a poor woman who was going out of the city to bury her only boy; and she was a widow. Here is the most aggravated form of motherly disappointment. This poor woman had lost her husband; had years before borne him to the tomb. But she was still comforted in her boy; the boy given them as the pledge of their mutual love. But he was a boy, and he lived in a big city. He sickened and died. And the wife who had become a widow, was now stricken again and followed to the grave all that was left her of life and love in this world. Right at the gate she met Our Lord, and he took pity on her, stopped those who bore the bier, and went up to it and said to the boy,

"Young man, arise." The young man sat up, "and he gave him to his mother."

There is the high priest, the model of all parish priests. He recognizes that boys are not men; they have not the wisdom of men; they have not the experience of men. They are only boys. Put a man's head on a boy's shoulders, you have neither man nor boy; you have a monstrosity. A parish priest knows boys, and the older he gets, the more he becomes a boy among boys; having had no experience of family ties, never having had children of his own, all the boys of his parish become his sons, and the older he becomes in years, the younger becomes his heart, and he is always a boy again when surrounded by the young men of his parish. And when in the confessional he raises these young men from their bed of death, lifts them from the condition of mortal sin, restores them to the friendship of God, he gives them back to their mothers; makes them better sons, better and truer children to their mothers.

There is no precept of God more inculcated by the Church, more strongly insisted upon by the clergy, than the love of children for their parents, and above all the love of sons for their mothers. "He gave him to his mother." Now there is no way in which a Catholic mother can show her intense love and gratitude to God, more than in making the sacrifice of a son or daughter, and devoting that son or daughter to the service of God in holy religion. The crown of Catholic motherhood is the privilege of being able to give a boy to the church or a daughter to the convent. And every great Catholic family feels it incumbent upon it to be represented both in the clergy and among the religious. And they give freely. They sacrifice with a loving and generous heart, the best of the flock for the honor and service of God. You have seen these solemn acts of consecration; you have seen young priests ordained; you have seen young girls becoming nuns, and you have seen poor mothers weeping like this widow of

Nain—for they are really lost to them; they are dead to the world, if they are true priests or true religious. But after years of sorrow, after years spent away from the society of their darling children, God comes to their relief in old age, and you will find that the greatest comfort that poor, old great-hearted Catholic mother has in her old age, is the daughter she gave to God in her youth, or the priest she gave to the altar in the glory of his young manhood. There is nothing more beautiful in the life of the Church than the devotion of nuns and priests to their mothers.

He said to the young man, "Arise," and he arose, and "He gave him to his mother."

(Sixteenth Sunday after Pentecost.)

NATURAL MODESTY AND CHRISTIAN HUMILITY.

"Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." (Luke 14.)

THERE is no virtue that lends so much charm to human conduct as the virtue of modesty. Modesty is to the soul what beauty is to the eye, a charm that fascinates us and holds us bound. Modesty is a virtue loved by all, and held in profoundest respect. Modesty is described by the Pagans as the virtue that keeps every one in his place. Modesty stands diffident and tremulous in her proper place. Humility steps boldly down and entrenches herself in the lowest place. This virtue which we call humility is one which is entirely Christian. Humility is the modesty of the soul. While the natural virtue of modesty confines itself to external conduct, humility disciplines the soul.

Now while we all have the greatest respect for modesty, none of us pretend to much esteem for humility. The fact is, that we do not love humility at all, and the reason for our

aversion to this distinctively Christian virtue is, that we each think ourselves the noblest and best of men. This sounds very much like hyperbole; but the fact is, that each one of us thinks himself the best of men, the greatest of men, the noblest of men, the first of men. We may not have brought the matter so forcibly home to ourselves, we may not have examined the length and breadth, the height and depth of our self-esteem, but if we give the matter a thought we will see that in our heart of hearts, each one of us thinks himself the greatest man alive. We are willing to admit that some men know more than we do; but we account for that, and say to ourselves, "If I had had that man's opportunities of knowledge I would know more than he." Some men are more adept in certain pursuits than we; but we can account for their superior proficiency also in a way quite consistent with our opinion of our own general superiority. We are willing to admit that in certain particulars we fall far short of the excellence manifest in others, yet we believe as thoroughly as we believe in our own existence, that if we had the chance that others had, if we enjoyed the opportunities given to others; if we had a fair deal in life, we would have outstripped them all. This is no exaggeration at all. It lies at the very bottom of our universal self-conceit; for in a final analysis of respective worth we are not willing to take a back seat to anybody.

Now there is some truth in this position. It is not simply extravagance. We are, in a certain respect, each the best man in the world; for God has given to each one of us a special mission, and he has equipped us for that mission. He has given to each one of us a certain task, and he has given us the power, the disposition and the opportunity to accomplish it; and that mission no other man can fulfill; that task no other man can complete. Thus each one of us was sent into the world for a special purpose, and no other can carry out that purpose but we, to whom God has given it. Therefore, to that extent, and in that respect, each man is the greatest man in the world.

But that, you see, is quite consistent with modesty and humility. For God has disposed of all things wisely and well; we each in our individual sphere can claim superiority over all men. God has given to each his field of labor, and in the eyes of God there is no little or great, high or low. In carrying out the ends of our individual vocation, we are simply instruments in the great work of God among men.

Now this would seem, perhaps, a trivial subject on which to occupy your attention. You may think humility is something to be preached to nuns; but that it has no meaning or significance for people in the world. Well, all I can say is, that it is a subject upon which the greatest minds have been engaged. Humility is a subject upon which the mightiest intellects in the Church have written. St. Jerome has written upon humility; St. Chrysostom has written and spoken upon humility; St. Augustine, St. Anselm, St. Thomas, and all the great minds have left in their writings their appreciation of this distinctively Christian virtue of humilty.

In today's gospel Our Savior himself says that "he that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." It is of little consequence that these great minds have found time to speak on this beautiful virtue of humility; Our Lord himself has made a pronouncement; he has told us: "Learn of me, because I am meek and humble of heart." We are Christians, heirs of a great Christian ancestry; we are the children of the saints; the teachings of the fathers are the light which must guide our feet; but above all the fathers, and above all the teachers, is Our Blessed Lord himself, and he tells us that we must study and learn of him. What? How to work miracles? How to raise the dead to life? How to change water into wine? How to still the storms? No, "Learn of me, because I am meek and humble of heart."

In the early Church we find the line of cleavage separating those who followed the counsels and those who contented

themselves with the observance of the precepts, distinctly drawn. The rule which is the foundation of all the constitutions of the religious orders of our day, is the rule of St. Benedict, that famous "Rule" which is the fundamental law of all monasticism. Now the rule of St. Benedict has much to say upon this subject of humility. It begins with the natural virtue of modesty because the Christian religion is based upon the natural virtues. You cannot have a perfect saint unless you have a perfect man. And no man can observe the laws of God who does not respect the laws of nature. Therefore, St. Benedict requires of those who would seek perfection in the religious state, that they observe all the laws of modesty. Here we are on common ground; we all love modesty. And he tells us that modesty consist first in the custody of the eyes. He says that a modest man keeps his eyes on the ground. This injunction meant more to those who lived a thousand years ago than it means to us today. Must we keep our eyes on the ground as we walk? When St. Benedict lived there were no street cars; there were no fire engines; there were no automobiles; men were not afraid of being run over. While it was perfectly safe and proper to keep the eyes upon the ground n his day, it might be very unsafe in our day to do so. Still, there is a proper custody of the eyes to be observed by all people who pretend to respectability. We expect modesty in women. And womanly modesty consists in great part in the custody of the eyes. A woman is not modest who is gazing and gaping about as she walks along. She is expected, if not to keep her eyes fixed upon the ground, at least to keep them within a certain orbit of legitimate observation. It is not considered polite to salute a lady who is on the second story of the house, because one is not expected to look so high, and people are not supposed to look out of the windows upon the street. These are common laws of politeness. Yes; that natural virtue of modesty requires that we should observe a certain custody of the eyes, and if we would know to what

extent that custody must be carried, we have only to ask ourselves the question, "What would be regarded as modesty in a lady?" And what is modesty in ladies is modesty in gentlemen.

St. Benedict says, not only must we keep a guard over our eyes, but we must keep a guard over our tongue. He says we must not talk too much, or too loud. We are still within the domain of the natural virtue of modesty; and this old Catholic Saint said that his monks must not talk too much, nor talk too loud. It was a good rule in his day, and it is a good one in our day. The man who talks too much and talks too loud, is not a pleasing character; we do not feel drawn to him. It is always the part of a gentleman or lady not to talk too boisterously and not to monopolize conversation. Then this old saint says, it is against modesty to laugh too loud. It is not regarded as polite to whistle. It is said that the man who whistles has an empty brain; and as it is vulgar for a man to whistle, it is out of the question for a woman to do so. And you must not laugh too uproariously. I love to hear people laugh. There is no greater evidence of innocence and purity than a peal of laughter that bubbles up from the soul and expresses a condition of perfect contentment. But it must be moderate. It must be kept within bounds. Hearty laughter is quite a different thing from that vulgar noise which we call a "horse laugh." St. Benedict tells us we must not interrupt people when they are speaking. We must wait until we can with propriety interpose our observations.

How simple these rules are! They are over fourteen hundred years old, yet they apply in all their directness to us today. We must be modest. We must not gape and gaze about in the street. We must not laugh too loud. We must not talk in a high tone of voice or too long; we must not interrupt people when they speak. We must wait for our turn. These are the Benedictine rules of modesty.

But the saint goes further, and he speaks of that modesty which belongs to the soul. And the first requisite of the humble man is that he acknowledge his faults. We are all sinners; we all have our weaknesses; and the man who is honest with himself and candid with his fellow man, must make acknowledgment of his sins. After acknowledging our sins, we are prepared to submit to our superiors. The man who acknowledges his shortcomings, must be ready to submit, because all weakness entails subjection. We must submit to our superiors; to those who are placed over us by God; and not merely through external signs, but by the assent of the heart. But you will say "That man who is above me is not my superior; I am his superior." The law of humility requires that we should submit to him who has been placed above us. It goes further, and says we must submit ourselves to him who is our equal in all things. But why should we humble ourselves to him who is no better than we? It is the law of humility.

And the law of humility goes still further and says we must humble ourselves to him who is obviously our inferior. We must "be subject to every human creature," says the Apostle. These are hard lines, but this is the solid teaching of the gospel. We must be subject not only to those who are above us, but we must be subject to our equals; we must be subject not only to our equals, but also to our inferiors. We must be subject to every human creature, for God's sake. And why? Because we know our own imperfections and we do not know the perfections of others. Why should we refuse to bow in submission to those who are placed above us? They represent God. And God is entitled to all our respect, to all our submission. What we have from God we subject to no man, because it is God's; but what we have of our own we are willing to submit to every man, because we are imperfect. The man whom we regard as our equal, may be our superior; we know not. The perfections that appear are no greater than

those which we know ourselves to possess, but we cannot read the reins and hearts of men. There may be secret virtues in that man which make him vastly our superior. And the man whom we look upon as our inferior, is he so in reality? So far as we can see, he is; but how far can we see? There may be secret, hidden vices in our character that are hidden to our own eye; and there may be secret, hidden virtures in that poor man that are equally hidden to our eye. Therefore, let us be honest; let us give every man the benefit of the doubt, and to be sure we are right, let us do what our Savior said, "take the last place"; and follow the advice of his Apostle who said, "Let us be subject to every human creature."

Now there is a still higher degree of humility than this, and it is the mark of the perfect Christian. It consists in moral self-annihilation. Looking God in the face, what are we? If we have the temerity to speak to God at all, it must be in the language of the patriarch, "I will speak to thee, Lord, though I am dust and ashes." The Royal Psalmist says, "I have become like an ox in Thy hands." An ox, and no man; behold the perfect abdication of his manhood. Man has a mind, made like unto the great mind of the Most High Man has a heart, copied after the sacred heart of God. The highest sacrifice that man can make to God is to sacrifice to him both his mind and his heart. How do we make this sacrifice? It is by substituting the mind of another for our own; and the will of another for our own will. The will of God, the will of the Church; the law of God, the law of the Church, thus coming to take the place of our own conceits. We bow down in humble reverence to the authority of God, and of God's Church. We accept the dogmas of the Christian religion; we permit ourselves to be led like blind oxen, because we know that God knows all things, and cannot be deceived and cannot deceive us. Therefore we submit to that slavery of the intellect, which is demanded both by faith

and humility. And we renounce our will, our peculiar, special, personal and individual predilections. We are willing to love all that God loves; and to hate all that God hates. God tells us we must love him above all things, with our whole mind, with our whole heart and with all our strength. We cast everything else aside to love him alone. Our Savior tells us we must "learn of him because he is meek and humble of heart. Our Savior humble? Jesus Christ humble? The God-man humble? He who is the wisdom of the Father, humble? He to whom all power is given in heaven and on earth humble? Surely if Christ can be humble, we can all be humble. But how can Christ be humble? Not as God; God cannot debase himself. God cannot submit himself to anybody or anything. But our Lord was both God and man; and as man he was humble. As man he was a perfect pattern of humility. And as man he told us to learn of him meekness and humility. And Our Blessed Mother, explaining to us the reason of her elevation to the Divine Motherhood, tells us that God had regarded the humility of his handmaid. And St. Paul, in his epistle to the Philippians says, "Let nothing be done through strife or by vain glory, but in humility let each esteem others better than themselves."

If we would know the real meaning of humility we must study it in the light of eternal truth. What are we? Not dust and ashes alone, but mere shadows of shadows. What have we that we have not received from God, and having received all from God, why do we glory? What are the greatest of us? What are the least of us? The difference between the greatest man that ever trod this earth and the least man that ever lived, is the difference between two infinitely small things. Only God is great. Only God is worthy of our honor. Therefore, Our Savior as man, as a creature, reverenced God; annihilated himself in the presence of God; felt he was nothing before God; and could tell us, "Learn of me, because I am meek and humble of heart." In upbraiding the Bishop

of Laodicea who said, "I am rich and of great wealth, and have need of nothing"; he told him, "Thou knowest not that thou art wretched and miserable and poor and blind and naked." We, perhaps, respect this as a beautiful theory; as one of those pious conceits that appeal especially to the religious temperament; but seriously we do not think humility suits our condition in the world. We would like to get ahead, to advance ourselves, to lift ouselves up, to make something out of ourselves here and now. Well, that is not against the law of humility, provided we do it in a moderate, modest and humble way; leaving it all to God in the end.

We would like to advance in the world and in order to keep up appearances we put on fine clothes; we all like to wear fine clothes. Well, there is no harm in wearing fine clothes. Men have their everyday clothes—their working clothes—and their Sunday clothes. Why do they put on their Sunday clothes? They are going to church and they want to pay respect to God. The motive in wearing better clothes on Sunday than on weekdays is to do honor to the God of the Sabbath. And why do we wear good clothes any day? It is out of respect to our neighbors. You know the man who had made a wedding feast for his son, was insulted when he found certain guests there who had not put on proper garments, and he put them out. So we pay respect to each other by wearing clothes that express this respect. But we are not required to be extravagant. While you are expected to wear decent clothes coming to church, you are not required to beggar yourself to purchase costly raiment. And while it is very proper for you to appear in public properly garbed you are not required to make serious inroads upon your fortune to deck yourselves out in gaudy vesture. The fact is, this is a work-a-day world; we are here to work, and working clothes are never rich or gaudy. Any clothes, almost, will do to work in.

Then what difference does it make as to what we are oc-

cupied in? Any legitimate occupation will be rewarded with eternal life, if we are faithful. When Our Savior speaks of the men who had been hired at different hours of the day, he said the husbandman paid those who had worked only one hour as much as those who had borne the burden and heat of the whole day. Now the kind of work we have here counts for nothing. God pays as much to those who work in the kitchen as to those who shine in the parlor. It is not the work we do, but it is the way we do it, that will merit the reward. Therefore, brethren, it matters not what clothes we wear; it is of little consequence what our employment is; the great question is, how to do the work of God in God's way, and to merit God's reward.

There is a great deal to be said in favor of that last place which Our Savior tells us to choose rather than the first. High station in this world carries with it great responsibilities. Those who are placed above others, are responsible for those over whom they have jurisdiction. When the Apostles were with Our Lord in the Garden of Olives the last night of his life, he went to pray—and they went to sleep. When he came back he found them all asleep, and he said to them, "Could you not have stood watch one hour with me?" So, brethren, all that we have to do in this world is to obey; to go where God sends us; do what God has given us in charge; acquit ourselves manfully and leave it to him to fix our place in time and in eternity. This, brethren, is Christianity; it is common sense.

If we wish to rise in the world, there is a way to rise according to God. He has special rewards for special sacrifices. He says to those who mourn, "You shall be comforted;" and to those who give all for Christ, that they will receive a hundred fold. In this morning's gospel he says, "He that humbleth himself shall be exalted." Oh, let us be modest and not cause strife by our pretense or extravagant ambition. Let us have an humble opinion of ourselves. Let us acknowledge

our own shortcomings, and not palm ourselves off as great, when we are miserable, and blind and naked. Let us accept as a rule of life and principle of conduct, the injunction of Our Lord; when called into this life, this banquet of the world, let us not seek the first place; let us not seek any place; let us go down to no place at all, and be content to stay there until the Master of the feast comes and tells us, "Friend, go up higher." Let us leave our fate to God, Our Father. He has our destiny in his hands; we cannot be in better hands than his. With full confidence in his paternal care and with perfect abandonment to his designs, let us go through life, humbly submissive, waiting for his final command to step into that blessed place that he left this earth to prepare for us.

(Seventeenth Sunday after Pentecost.)

THE DUAL COMMANDMENT.

"On these two commandments dependeth the whole law and the prophets." (Matthew 22.)

WHEN Our Lord told his questioner in this morning's gospel, that the first and greatest commandment of the law was, that we should love the Lord, our God, with our whole heart, and with our whole soul, and with our whole mind; and that, moreover, we should love our neighbor as ourselves, he declared that on these two commandments depended the whole law and the prophets. The will of God is our sovereign law; and his is a harmonious and consistent will. It is literally true, as the Scripture tells us, that "he who offendeth in one thing is guilty of all." There are three categories of men, viewed from the standpoint of this precept. More than one-half of the people of the globe do not observe either the first or the second commandment. They do not love God; neither do they love their neighbor. Those who

call themselves Buddhists number four hundred million of the human race; and the religion of the Brahmins can claim almost as many adherents. So that more than one-half of the human family belong to a cult of despair. Now the Buddhists and the Brahmins do not worship God at all. In their eyes God has no heart, no feeling, no sympathy, no care or concern for his creatures. He is a God busied entirely about his own affairs, infinitely happy and infinitely selfish. And the Buddhist's idea of perfection is to imitate God in his happiness and in his selfishness. And the principle of caste that prevails among the Brahmins destroys anything like fraternal charity. The fatalism and despair of the Buddhists make fraternal charity impossible. These people do not observe the first nor the second commandment. They have absolutely no love for God. They envy him, and would share in his cold and selfish bliss.

There are others who love God; but they love him only. They do not love their neighbor. Those who followed the great insurrection of the sixteenth century, looked to God and to God alone, attaching all importance to the virtue of faith. Faith was everything. By faith they pleased God; by faith they merited salvation. They not only denied the necessity of good works, but they condemned and derided them. If there was one thing that distinguished the reformers, it was their absolute contempt for anything like meritorious actions. When the great leader of that movement returned from a visit to Rome, he was compelled to admit the external beauty of the Catholic religion as practiced in the Eternal City. He spoke of the number of asylums, of refuges for the weak and the suffering; the hospitals and the confraternities for the assuaging of human misery. And he bestowed upon Rome a willing eulogy. But he said it was shocking to think that they attached religious importance to those works of charity. The result was, that wherever the Reform spread, the poor were neglected; charity for the

neighbor grew cold. We do not find any love for the neighbor in that anti-Catholic movement.

In our day there would seem to be a counter revolution. Now men say, that it matters not what one believes, provided he does right; that religion consists not in serving God, but in serving the neighbor. God can take care of himself; it is ours to take care of our poor brother. That man is a good man, who is good to his neighbor. That is in our day the theory held in highest esteem by those outside the Church. "What after all is religion?" they say. "What good in the Church? What avails faith? Do good to your neighbor; be a friend to your neighbor; alleviate the sufferings of your neighbor; then are you doing good. Do not lose your time trying to serve God, who does not need your service; trying to make God happy, who is infinitely happy without you." Here come in, brethren, the words of Our Lord: "The greatest commandment" that presses upon man is this: "Thou shalt love thy God with thy whole heart, with thy whole mind and with all thy strength." And the second commandment is like to this, "Thou shalt love thy neighbor as thyself. Upon these two commandments dependeth the whole law and the prophets." Here we have cemented that union that makes us all one in God. Here we have expressed that system of charity that makes the whole universe throb with love; love, the life of the world. We may love God. He is infinitely lovable. He is everything that the heart can desire. To know him is to love him. When Our Savior sent his Apostles into the world he told them to preach and to teach. What? The whole counsel of God; they were to tell the world all about God. And when the world would know who God was, then the world would surely love him. Our Savior says, "I came into the world to bring a fire, and what do I desire except that this fire be enkindled?" Christ, the God-man, came on earth with a heavenly fire, and his purpose was to set the whole world aflame with divine charity. And he depended upon a

knowledge of God for the enkindling and spread of this divine fire.

Not only has God permitted himself to be loved by us his creatures; he has made known to us his love, and he has commanded us to love him in return. It is the first and greatest precept of the law. St. Augustine is astounded at this command of God. He says, "My God, was it not enough that I was permitted to love thee? Was it necessary that thou shouldst command me to love thee, and command me with excess of dire consequences; as if my not loving thee were not in itself the greatest of misfortunes." And St. John tells us that the end of this precept, the end of God's law, is Love.

The second commandment is like to the first: "Thou shalt love thy neighbor as thyself." Why must we love our neighbor? The first reason is: it is the command of God. It is the command of God, enunciated in the natural law. We all love to be loved; it is a universal feeling. The life of man is sweetened by the love of his fellowmen. A man who has one enemy, lacks one of having friends enough. We do not want any man to hate us; we are enriched by every man's love. Now, as we feel, every man feels. As we desire the love of every man, we should in justice give every man our love. Is there anything fairer than this? Should we not be willing to do unto others as we would have them to do unto us? And as we desire above all things the love of all men, why don't we cheerfully pay to others what we would like others to pay unto us, and love all men?

But it is the specific commandment of God; and it is the especial commandment of Jesus Christ, Our Master. The night before he died, in his last interview with his Apostles, he told them, "I have only a short time to stay with you, but I will give you a new commandment, and it is this: "Love your neighbor as yourself." The night before he died he made known to them that this was his commandment; and he said, "By this shall all men know that you are my disciples, if you

love one another." Therefore, brethren, this is the badge of our Christian race, fraternal charity. These are our two great commandments: as children of God we must love him with our whole heart and our whole mind and our whole strength. And as Christians and followers of Christ, we must love our neighbors as ourselves.

But people will ask, how can I love God? I do not know him. What the mind does not know, the heart cannot love. There is something in this. We do not know God. God is infinite, and we are finite; we cannot know him. But we know a great deal about God, enough to justify all our love. The first thing we know about God is, that he loves us. God is infinite; there are infinite perfections in him that we will never know. He has a heart whose mysterious depths of sympathy we will never be able to fathom. But God in all his infinity, God in all the abysmal depths of his love, loves me; and, therefore, I should love him. He loves me with a tender love; and this is a measure we can all understand. We know what tenderness means in love. We know the love of a father for his child; and of a mother for her babe. And Our Savior tells us that the love of his father for us is greater than all the love of an earthly father for his child; and more tender than the love of a mother for her babe; more deep and tender far than any love known to earth. It is a love that anticipates our love. God has loved us from eternity. Why did he create us? There are millions of other people whom he could have created when he created us. Why did he choose us? Why did he choose you and me? What God thinks he has thought from eternity; what he has determined he has determined from eternity. Therefore, in choosing us he selected us from eternity; and the selection is the work of his charity, of his personal regard. Therefore, from eternity he has loved us; he is our eternal lover. Why should I not love him?

And he loves us with a patient love. We have not re-

sponded to his love; we have wounded his love; but he loves us still. His love for us is a generous love; there is nothing he is not willing to give to bear testimony of that love. We each of us can bear witness to God's attention, to God's infinite goodness in our regard. But what is of more value to us than any other testimony is that God is willing to give us himself. "I will be your reward, exceeding great." Now you say you have no reason to love God? You cannot love God, because you do not know him? Oh, this is not honest. The heart does not say so. That is an expression only of your lips. We know enough about God to love him infinitely, were it possible. We know enough of Our God to justify all the love we can bear him for an eternity. We can say with St. Augustine, "Thou art a beauty ever ancient and ever new; too late have I known thee; too late have I loved thee."

Charity is a divine virtue. It is infused. We cannot merit charity; charity is the gift of God; charity is a grace. That is true. We cannot merit charity. It is a direct gift from heaven. But we can dispose ourselves to receive those gifts of God. There are different kinds of causes; there is the efficient cause; there is the material cause; there is the formal cause; and then there is the disposing cause. God is the cause of charity; he gives his gifts to whom he will. The spirit of God breatheth where he listeth. But we can so acquit ourselves that God will be drawn to us, and induced to dispense upon us his most precious blessings.

In the Apocalypse the soul is asked to buy without gold or silver. What can you buy without money? Bossuet says, "We must buy love with love." If we would purchase the love of God, we must pay for it in love. Now I will explain. What we do for God, we should do perfectly, if possible; certainly in the best way we can. God is deserving of our best work; and we should give it to him, freely. What little we do, let it be done perfectly. If we say our prayers in the morning and at night, and do no more, let us try to do that

perfectly. If we go to confession only once a year, let us try to do that perfectly. This is the A B C of love. And if we do the little we propose to ourselves perfectly, then God will give us strength to undertake something more. Every man who does a work for God, should try to do it in the best way he can; for that is the way God serves us. Is there anything that God has done that he has not done perfectly? Show me any one thing that God has wrought in all his providence that he has slighted, and then I will justify your negligence. Look at nature! The beauty of this world is so superb that many men have concluded that God could not have made anything more perfect. The school of optimism teaches that everything that is, is the best possible. Now look at nature, and you will find that God has neglected nothing. The little flower that blooms unseen in the shadow of a tree in the wilderness, is just as carefully formed, just as gorgeously clothed with beauty, as the flower you plant in your garden. And if you bring to your aid the microscope, it will not reveal neglect, it will not display coarse work; no, by its use you will see only still greater beauties. God has done his work for us perfectly, and it is impossible to conceive any greater care or more exquisite finish than God has manifested in his works of nature. Therefore, if we would serve God, we must serve him in the same spirit; what we do for God, we should do in the most perfect manner possible.

God lures us on; leads us forward to greater and nobler endeavor. He gives us in return for our fidelity a sweetness of soul that is our first reward. Every man feels a satisfaction, when in doing a work that he tries to do well, he succeeds in any great measure. It matters not what a man does, if he tries to do it well and succeeds, he feels happy over his achievement. This true in small things as in great. It is true in things that call for honor among men, as well as those which pass generally without much eclat. When a man tries

to do well, and succeeds in doing well, he is rewarded by the happiness he feels in that well done deed. What greater happiness has the artist than in contemplating his completed masterpiece? What greater happiness has the architect than in beholding the noble work, beautiful fane or magnificent edifice, that his brain has called into being? And if there is a natural reward in works of nature well done, there is a supernatural reward given us by God in works well done for him. And in this way he lures us on to higher endeavor; and in doing what we do for God well, we will receive the grace of doing more, and of doing that more better.

Then there is a peace of soul resulting from any well performed service to God. Peace of soul! Peace is the opposite of war. St. Paul says, that he finds within himself a law of the flesh that wars against the law of the spirit. There is a domestic war going on within us; and the love of God brings peace. There ceases to be that war between the flesh and the spirit, because the flesh is made subject to the spirit. The will of man is supplanted by the will of God, and both flesh and spirit are made to obey it. That is the first condition of peace. Then why is there war and contention among men? It is because of the constant collision of opposing wills. We do not all will the same thing. We are engaged in antagonistic enterprises; our minds clash, and our interests conflict. If we all will what God wills; if we all unite with our whole hearts in saying, "Thy will be done on earth as it is in heaven," then we shall not have any more conflict.

Now what eliminates this contention? What stills this conflict? It is love. The man who loves meets no opposition anywhere. The whole world loves a lover. Why is it that a great leader has such an immense following? Because thousands and ten thousands of men unite their wills with his. Whatever he says, they agree to; whatever he proposes, they sanction. That is the power of leadership among men. And why is it that missionaries in pagan lands succeed in

doing such wonderful work? They first captivate the pagans by their love; they win them over by their affection; and then the converts follow them, uniting their wills with the will of their spiritual guide. His will becomes to them a law; all contention ceases; all wrangling is past; all friction is at an end. What the missionary says is law for all his people; and in uniting their hearts to his, they all engage in one supreme act of worship and love of the Sovereign Love.

So you see, brethren, how this principle of love runs through all creation, and unites us with God, the source and fountain of all love. But the lawyer, in this morning's gospel wanted to know what was the greatest commandment. The lawyer did not want to pay any more than was necessary. He wanted to get to heaven at the least possible cost. He wanted to know what was the greatest commandment; he would observe that; but the lesser commandments he felt disposed to neglect. Now is not that the case with all of us? We all want to know what is of necessity; what we must absolutely do in order to gain heaven. What is not of absolute necessity we do not care to do. There are two things we have made up our minds to. One is, that we must get to heaven; and the other is, that we will not become saints. Therefore, we should like to know what are the great commandments of the law, those we would observe. All the others we will leave to priests and monks and nuns. Our Savior says, "The greatest commandment is that thou shalt love the Lord, thy God; and the second commandment is, that thou shalt love thy neighbor as thyself." For "on those two commandments dependeth all the law and the prophets." Therefore, there is nothing great or little in the service of God. God wants all; he gives us all, and he will be content with nothing short of all. He meets us half way in the journey of life, he the great God of heaven and earth, confronts us his creatures. He challenges us, demanding our unconditional surrender; let us throw up our hands and

yield our all to this heavenly highwayman. All belongs to God; all should be given to him with a free and generous heart. Let us not stop to inquire what is little or what is great; what is of first or secondary importance; what is the first or the second commandment. Let us give all to God; all for all. For that is the condition of our service. St. Bernard says, "The only measure of love is love without measure." We would labor for eternity by the piece. We must work by the day, and every day of twenty-four hours. The angels sing forevermore: "Holy, Holy, Holy." Observe strangers in a picture gallery. Hear that endless exclamation: "How beautiful! How beautiful! How beautiful!" Now think of St. Augustine's "beauty ever ancient and ever new." We want no new religion; but a new saint to develop and exemplify the old religion, one who will demonstrate to the world how God can be loved with the whole heart, the whole mind, the whole soul; and the neighbor as ourselves for love of God.

(Eighteenth Sunday after Pentecost.)

THE POWER OF THE KEYS.

> "But that you may know that the Son of Man hath power on earth to forgive sins, then he said to the man sick of the palsy, 'Arise, take up thy bed and go into thy house.'" (Matthew 9.)

ALL the objections urged against the Catholic Church are but the echoes of charges made against Our Lord personally. It seems that she is doomed to pass through the same experiences that he knew during his mortal life. The Lord was declared a Sabbath breaker. He was accused of profaning the Lord's day, by healing a sick man. He was charged with consorting and associating with sinners and eating with them—a great crime in the eyes of the Pharisees. In this morning's gospel he is declared a blasphemer, in that

he claimed the power of forgiving sins. The Church has also been accused of indifference to the observance of the Sabbath. Catholics are everywhere held up to scorn because of their alleged violation of the laws of the Sabbath day. We have drawn a distinction between the American Sabbath and the Continental Sabbath—and by the Continental Sabbath is meant the Sabbath as observed in Catholic countries.

Our Savior defended himself against these charges, and successfully; and the Church has always been able to answer her accusers. She has not been indifferent to the observance of the Lord's Day; but she claims that God is above any Mosaic ordinances; and that she has come from God with a mission far higher and more extensive than that given to Moses. She has declared that the Sabbath Day, as such, like the synagogue, has been buried, with honor; and that upon its grave has been erected the Lord's Day, or the Christian Sunday. The Sabbath Day was instituted to commemorate the end and consummation of God's work in creation. God having created the universe, rested on the Seventh day. But the Church holds that to have created the world was as nothing compared with having redeemed it. God made this world with a word; he said, "Let it be" and it was done. But to redeem the world God had to suffer and die the death of the Cross. Therefore, as on the Seventh day, the Sabbath Day, the Jewish synagogue celebrated the completion of God's work in nature, the Church celebrates the completion of Christ's work in grace, the redemption and salvation of the world, wrought by his passion and death, which culminated in his resurrection, on Sunday the first day of the week. Therefore, the Jewish Sabbath has been relegated to the rear, and the Church in its stead has brought forward the Christian Sunday, the Lord's Day, the day of the resurrection of Jesus Christ. And, as Moses enacted laws for the observance of the Sabbath Day, she enacts laws for the observance of the Sunday. And to accuse the Church of infringing upon the law

of the Christian Sabbath, would mean that she was simply trampling upon her own laws. Many things were not permitted on the Sabbath Day among the Jews that are perfectly lawful upon the Christian Sunday; but as to that the Church claims to be the sole judge. Therefore, if the Catholic observes the laws laid down for the observance of the Sunday by the Church, he is doing the will of God and carrying out the law.

Our Savior defended himself against the charge of consorting with sinners, by saying that he had been sent to save the lost sheep of the house of Israel. The Church is accused of harboring sinners; everywhere the finger of scorn is pointed at Catholics who are a disgrace to religion and humanity; Catholics who fill our penitentiaries; Catholics who are found in our jails; Catholics who figure in our police reports; Catholics who are foremost, perhaps, in many of the pursuits of criminal life. They are Catholics; they are men who proclaim their religion; their very names speak them Catholics. When overtaken by justice they send for the priest; when placed behind the prison bars they cry for the priest; when they are brought to the scaffold they call for the priest. And the priest answers their call; he stands by them on the gallows; he kneels by their side in the jail or in the prison; he goes to them wherever misfortune overtakes them.

People say, "What a Church! Claiming to be the Church of God, and consorting with sinners; kneeling down and praying with them." Well, if it were not for sinners, we would not need any church. Our Savior says he was sent to save the lost sheep of the house of Israel. Were it not for these sinners—and others not detected, us among them—there would be no need of a church and no need of priests. The Church has been sent into the world to go after sinners; to follow them. "Go," said Our Lord, "into the streets, and the alleys of the city; go into the highways and byways, and

compel them to enter that my heavenly Father's house may be filled." The mission of the Church is to all men, but especially to sinners; and the greater the sin, the greater his claim on the Church. If there were two sick calls at the same moment at my house, one from a penitentiary and the other from a palace, I would first go to the penitentiary.

Yes, the Church can well answer that charge; she does consort with sinners; she lives among them; she lives for them; she lives by them; her temples are filled with them; her priests are constantly engaged in ministering to them; and if there be in this church today any who are not sinners, they need never come back.

But the greatest charge, the most brutal accusation ever made against Our Lord was that he was a blasphemer. "He blasphemeth," said the Scribes; because he said to the poor man sick of the palsy, "Thy sins are forgiven thee." Today there is no charge more viciously driven home against the Church than this; that she claims the power of forgiving sins. Her priests everywhere claim and exercise that power. Those outside the Catholic Church will not argue about this. "What," they say, "a man given the power of forgiving sins? Blasphemy! The Catholic Church given the power of forgiving the sins of men? Who can forgive sins but God? Blasphemy." But the Church says she has that power, if Christ had it; and Christ had it. Only God has the power of forgiveness by authority. Sin is an offense against God. Only God can pardon it by authority. Everyone admits that. There is no intermediary here. The sinner insults God; it is only God that can condone the affront. That is plain. But Jesus Christ was God and he was Man. He is called the God-Man. He is God from all eternity; the eternal son of the eternal Father. But he came down from heaven and took the flesh of man and became man here below, and lived the life of a man here on this earth. Why? That he might in his own person satisfy the justice of God for man's sin. He took

upon himself all the sins of the world; he became the scapegoat for humanity. He said to his Father, "Do not punish them, but punish me." And the Father took him at his word; and he bore his punishment. He lived thirty-three years and suffered the most ignominious death that was ever suffered by man. He endured more torture than has been endured by all the men who ever lived. He died a martyr of martyrs, and said to the world, "Look and see if there be sorrow like unto mine." And having paid the price in full, having merited by his passion and death the forgiveness of God, the pardon of the Eternal God, he became authorized by his own merits, by his own sufferings, by the warrant of his own blood to open the gates of heaven that were closed by sin. The right hand of this triumphant Savior inserted the key that threw back the bolt that had closed the gates of heaven for four thousand years.

Now we find that not only can God forgive sin, but the God become Man can open the gates of heaven closed by sin. God can do it by authority; Jesus Christ, the God-Man, does it by his merit. After he threw open the gates of heaven, was there free admission? No, no. Even though the gates of heaven were flung open wide, there is no free and general admission there. Of the two who died by his side, one entered, and the second went the other way. Our Savior paid the price. He opened the gates. But there is something left for us to do; there is a condition attached to this universal pardon. When Our Savior sent his Apostles into the world, he did not simply say: "Go and proclaim emancipation; go and proclaim a universal amnesty; go and proclaim a universal remission of sins; go and proclaim the gates of heaven now open and let all enter." No, that was not the charge. He said, "Go, teach all nations; preach this gospel to every creature. He who believeth and is baptized, shall be saved." That is the condition. Go, and teach and preach; "whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

Sin is the bolt that locks the gates of heaven. Our Lord says: "I charge you and I authorize you to open the gates to the individual sinner. But there is a condition." A certain man owed ten thousand talents, and by his pleading had obtained full remission of the amount of the debt. But the moment he was a free man he found a fellow servant who owed his a few pence, and he throttled him, ordered him cast into prison; commanded that he and his wife and children should be sold, until the last penny was paid. Our Savior says the original remission was recalled, and the ten thousand talents that were canceled were again put in force; and that the unjust servant was cast into prison, there to remain until the last farthing was paid. "So," said Our Lord, "shall my Heavenly Father do to you, unless you shall forgive every one his neighbor from your heart." It is upon condition. Not like the proclamation of emancipation made by President Lincoln, where the slaves were freed whether they liked it or not; freed by the law. The law was self-enforcing. It is not like a proclamation of amnesty after a war, when all those who have been engaged in rebellion against the government are freed from all liability; they are free, and cannot be prosecuted, whether they like it or not. Whether they accept the amnesty or not, it is all the same; the law goes into effect. It is not like when the government proclaims a remission of all debts; your debts are canceled whether you like it or not. This pardon, this amnesty, this emancipation of Christ's, was conditional. In the first place, it had to be accepted. If you come and tell me that you forgive me the debt I owe you, and I do not owe you anything, I will say, "Sir, I am very thankful indeed, but I do not accept that remission; I do not owe you anything." If God forgives us our sins, we must accept that forgiveness, and that acceptance of forgiveness is an acknowledgment of guilt. Sin is an offense against God, and causes God to be angry with us. Before God will make peace with us, before God will restore

his friendship to us, it is necessary that we make humble apology and acknowledgment of our transgression. This is the condition of peace; and this acknowledgment must carry with it an express purpose of not repeating the offense. If we simply say to God, "I am sorroy I offended you yesterday, but I am going to do it again tomorrow"—that is only a truce. Between opposing forces a truce is a suspension of hostilities; it is not peace. The peace Our Savior preached to the world demanded an acknowledgment of transgression, a detestation of sins, and a purpose on the part of the sinner to sin no more.

And so, though Our Savior died for all, all are not going to be saved. Though Our Savior opened the gates of heaven wide, and they are still open, all are not going to enter in. Though the gospel of Christ has been preached to the world and all in the world invited to repentance, all are not going to profit thereby. There is necessity of repentance and confession.

This power of God to open and shut the gates of heaven is called "The Power of the Keys." God has the power of the keys. The delivery of the keys means the right to enter your house. If you give me the keys of your home, that means the right to enter therein. To surrender the keys of a city to a besieging enemy, means to give him the right to enter the city. The power of the keys of the kingdom of heaven is the power to open the gates of heaven, or to close them. God has that power by essential authority. Our Savior has that power by his merit, having suffered and died, and paid the price of our salvation.

But the ministers of Christ have that power instrumentally. The priest is not God; the priest is not Jesus Christ; he is simply the instrument in the hands of Christ, to do instrumentally the work which Christ has personally the power to do. Therefore, when they were sent into the world, he said, "As the Father has sent me with a mission to save all man-

kind, and to wash away the sins of men, I send you; go and preach this gospel; go and teach all nations. As I, the Son of Man, have power on this earth to forgive sins, I give you that power; whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained. I will give to you the keys of the kingdom of heaven; whatsoever you shall bind upon earth, shall be bound also in heaven; whatsoever you shall loose on earth shall be loosed also in heaven." Thus does the Church answer this objection. She says: "I have the power of the keys; here they are; these are the keys that Jesus Christ placed in my hands; they are the keys that unlock the gates of heaven; I have them; I can use them. I have them by the authority of God, through Jesus Christ, who by his passion and death obtained and transferred them to me. Therefore, whose sins soever my ministers of the Church shall forgive they are forgiven them; and whose sins soever my ministers shall retain, they are retained. They have the power to bind and to loose; they have these keys of the kingdom of heaven."

It is very singular that the world will not accept this truth, the most consoling in the whole Christian dispensation. What is the matter with the world if not its sin? Sin is its disease; sin is its death; sin is the obstacle that interposes between it and happiness; sin is the bar to eternal life; sin is the bolt that locks the gate of heaven and shuts us out from eternal bliss. Sin was what ailed the world when Our Savior came, and sin is what ails the world today. Still, in the face of all this, men will not accept pardon proffered them by the Church; will not accept absolution from the hands of her ministering priests. They are going down on the awful torrent of sin, and they reject that hand of Jesus Christ outstretched to save them, and are borne on over the rapids into the gulf of eternal perdition.

The Church is Our Mother; she knows what is in man, as Christ knew what was in man. The sacraments are for

men; not men for the sacraments. When Our Savior died upon the Cross his side was opened, and through that pierced side issued his life's blood. St. Paul speaks about the Church being the Bride of Christ. As Eve was taken out of the side of Adam, so was the Church taken out of the side of Jesus Christ. She receives her royal dower in the blood that came forth from that gaping wound. And all the sacraments receive their power and efficacy from that blood of Jesus Christ. Everything the Church has, she received from that dower of Christ's blood. If she baptizes, it is by the power that Christ gives her; and the child that is baptized is washed in the blood of her Lord. If she forgives sin, it is by the power of Jesus Christ, and she washes the soul again in that purifying blood of Jesus Christ. All the sacraments receive their power and efficacy from that atoning blood, and that precious blood is the imperial dower of the Church of Christ.

Outside the Catholic Church men have mapped out certain ways to get to heaven; but I can tell you, they are all hard lines. The Catholic Church offers the easiest and shortest way to heaven. Outside the Catholic Church men do not believe in good works. They say: "Good works are an insult to God; an insult to Christ. Our works; what good are they? Christ did it all. It is like painting the lily; it is like adding a new lustre to the sunbeam. Christ did it all. What are our works added to his?" But they say in order to participate in the salvation of Christ, we must not be influenced by any selfish motive. To accept the privileges of entering into heaven because of anything that is in heaven, because of any joy that is in heaven, because of any bliss in heaven, were an insult to God; because it is an act of pure selfishness; brutal, animal selfishness. We must not serve God for any reward, they say, because that is to serve him as a slave. If we would rise to the condition of children of God we must serve him as our Father, for his own dear self's sake. Well, that is very well, in theory;

but how does it work out in practice? Salvation is offered to a poor wretch, steeped over his ears in sin and iniquity. To require him to make a perfect act of love, a perfect act of self-renunciation, a perfect act of contrition, is to require an impossibility. You require of a poor sinner, who has nothing but his lips to plead, what an angel in heaven only can give. You require that that poor wretch shall be perfect, before you give him the benefit of Christ's redemption—like the woman who told her child he should never enter the water until he had learned to swim.

The Church does not require perfection on the part of her converts. No; she brings them in as sinners, steeped in sin. She demands only that they shall be afraid. She preaches to them the terror of God's justice; she terrifies them, so that they cry out, "Who will save us from the wrath to come?" The Church makes them afraid; she brings them into the presence of God trembling; she brings them to the baptismal font quaking in the consciousness of their guilt. And that is all she asks, because the psalmist says, "The fear of God is the beginning of wisdom." All she wants is a beginning; all she wants of those who come into her pale is that they begin to lead good, Christian lives. She knows what is in man. Why did God make hell? Why did God make known to us its existence? Why does God menace us with the fear of eternal tortures? It is to arouse our fear. He would have us brought to him through fear. And that awe is gradually transformed into affection; the fear of the slave is changed into the love of the child. What is mere attrition becomes contrition.

But that is not all. Those outside the Church require not only that a person shall be perfect before he is converted, but that he shall be impeccable forever after. That is impossible. To require that a man, after he has bowed his head to the waters of regeneration shall never sin again, is to require him to be an angel, and to abdicate his manhood. If you fall back

into sin, they say it shows that your conversion was false. These are hard lines laid down to poor humanity outside the Catholic Church. You must be perfect before you are converted, and you must be impeccable afterwards. The Church demands neither one nor the other. She does not require you to be perfect before you are converted. She does not require you to be perfect before you are baptized, because then you would not need baptism. Neither does she require nor does she expect you to be impeccable after baptism, because that would be requiring and expecting you to be angels. She knows very well that you will fall into sin, and that many and many a time. When the Apostle asked Our Lord, "How many times shall I forgive my neighbors, seven times?" Our Lord said, "Yes, seventy times seven." And if we must forgive our neighbor seventy times seven, how often will God show us mercy? After the Church has poured the waters of regeneration upon the new convert, she hopes fervently that he will abstain from sin; but she knows very well he will not entirely. That truth she has enunciated in the decree of the Council of Trent, to the effect that there is no man alive on this earth who can remain for any length of time unless by very special grace without committing sin. We can avoid every sin, but not all sins. Every man on this earth will always have good reason to repeat the Lord's Prayer—"Forgive us our trespasses as we forgive those who trespass against us."

Then, the Church does not require that a man shall make an absolute act of perfect contrition, before he receives pardon in the confessional. She does not expect nor demand that; because if man had to make a perfect act of contrition before going to confession, he would not need confession. Confession would be only preceptually necessary for him. It is primarily for those people who do not make a perfect act of contrition, and who come to confession simply because they do not want to go to hell; who are driven there by the fear of God; forced there by attrition. A sinner comes and kneels

before the priest and says to him: "I have committed this and that sin—grievous sins; I have broken the greatest of God's commandments; but I am not sorry for it, save only that I know that through them I will lose heaven and be debarred the presence and company of God forevermore. I do not want to go to hell; I do not want to lose heaven." The priest says, "Very well, I absolve you." That is only attrition; it is only the fear of God that warrants absolution. But it is enough.

To show you the effect of the power of the keys administered by the priest, I will bring forward two men in a hospital dying. One shows visible signs of fear. He does not want to go to hell. He tells the other that he is afraid to die in his sins. The other says, "I don't want to go to hell, either." They are both Catholics. In the presence of death they are both terribly alarmed. One goes to confession and gets absolution; the other dies in the meantime. The man who gets absolution of the priest goes to Purgatory for awhile, but ultimately gains heaven. The other man goes to hell. Why this awful discrimination? Both had the same disposition; both feared God; what is the difference? One received the absolution of the priest, and the other did not. That illustrates the power of the keys. The priest in the one case opened the door and let one poor sinner in—and locked it after him; and the other went elsewhere.

Now, brethren, when Our Savior answered this charge of the Scribes, and proved that he was no blasphemer, he told the man sick of the palsy, to get up, take up his bed and go into the house. The first thing you must do, after going to confession and receiving absolution, is to get up. Do not lie down any longer. We commit sin by lying down. "Get up," says Our Savior. We must do something ourselves. The blood of Christ won't satisfy for all; there is something demanded on our part. "Arise," says Our Lord, "take up thy bed." You have been lying in that bed long enough. That

is the habit of sin; that is the bad company you have been keeping; that is that particular, predominant sin you are so given to. Take up thy bed, and take it out of the way; remove it. Then he says, "Go into thy house." You know what house that is; the house of Jesus Christ; the house of God. Go into your house; go into the Church; lead the life of a Christian Catholic; there is no salvation outside the Church.

(Nineteenth Sunday after Pentecost.)

EVER FRESH OBSTACLES TO THE GROWTH OF THE CHURCH.

"They that were invited, were not worthy." (Matthew 22.)

THE enemies of religion take pleasure in pointing to the fact that Christianity is making very slow, if any progress in our day. They refer to the early days of the Church when the gospel spread over the world like wild-fire, and compare the fecundity of the divine word in that day with its apparent barrenness in ours. It is true that greater results accompanied the preaching of the gospel in the early days of the Church than are apparent now; but we must bear in mind that conditions have changed. In those days God accompanied and co-operated with his ministers in a way that he does not now. In those days God confirmed the preaching of the Apostles by miracles that accompanied them everywhere. When Our Savior was born angels announced the fact to the Jewish shepherds. It was a star that heralded the truth to the idolaters of the East. And even in that day it was remarked that God appealed to the senses of those who did not use their minds, to bring them to a knowledge of the truth. But to those who were enlightened, he employed moral agents. The fathers still further explained this, when

they said God used miracles in the early days, when people were led only by what they saw. He appealed to them by arguments that reached them through their senses. But in the days of the Apostles even, we are told that the word of the gospel had spread to the uttermost parts of the earth.

Christian civilization and enlightenment now encircle the globe, as they have for more than one thousand years. Therefore God uses other arguments now than he did in the early days of the Church. Men are converted now by appeals to their reason, and not by miracles that impress their senses. In the days of the Apostles a preacher of the Word appeared in a city, and after one sermon the whole city was converted. An Apostle went into a pagan nation, and in a few years that whole nation became Christian. But look at the stupendous miracles that accompanied the preaching in those days: miracles as plentiful as the flowers in May. Not only did the Apostles work miracles, but all new converts wrought them. The moment a neophyte felt the inspiration of God, he wrought miracles almost at pleasure, and he prophesied. These gifts of the Holy Ghost were almost ordinary; that is, almost all Christians possessed them. It is all different now. Now miracles are rare in civilized and enlightened lands. When missionaries go to China, where the word of the gospel has never been heard; when they preach in darkest Africa, miracles occur; because the conditions there are as they were in the beginning of the Christian era. But among cultured and educated people, conversions as a rule are the result of conviction, and conviction the result of powerful argument. In our day we must convince the people of the truth of the Christian religion; and having convinced them, we must persuade them to accept it.

Now why is it that appeals to the intellect are not so productive of immediate conversions as appeals to the bodily senses? One reason is, that we know physical truths better than we do abstract truths. We know the truths of the

senses better than we do the truths of the mind. They naturally create a deeper impression. Another reason is, that men have lost much of that taste for the supernatural which characterized the people of the world two thousand years ago. It would appear as if the world had become more material. In our day men seldom stop to consider which is the better religion; which is the Church that best represents the ideas and teachings of the Master. Men do not want to hear of any church or any religion. Religion is a thing of the hereafter; they do not want to think of a hereafter. Religion is a thing of the soul; they do not want to discuss any question of the soul. Religion is a thing of eternal life; they are perfectly satisfied with this present existence. The worldly spirit has seized the people of our day, and holds them fast. This world that Our Lord so hated; this world which is the enemy of God; this world which is the rival of eternity; this world is the siren that lures nations to their destruction. So many people are perfectly satisfied with what is here, and are willing to sacrifice every other interest for present advantage!

When the demon seduced our first parents, God cursed him and said, "Henceforth thou shalt crawl upon the earth, and thou shalt feed upon clay." And this curse would seem to attach to millions of men seduced as were Adam and Eve, by this same serpent. They crawl upon this earth, and they live upon its clay. They are perfectly satisfied if they can gratify their five beastly senses; they want nothing beyond the sphere of this present life; they know of no good that this world cannot offer. When you speak to them of eternity, of God, of heaven, of the soul, they are like those who were invited to the wedding in this morning's gospel—they have something else to do. They neglect the call of God, as we are told in the Scripture, and wend their way, some to their farm and others to their merchandise. Their farm is of far more importance to them than the kingdom of God and eternal life; their merchandise engrosses their attention to the exclusion of every higher interest.

Now Our Lord said that his Father—who was the great King, he himself being the son for whom the wedding was prepared—did not severely condemn those two classes of recusants, who declined his invitation. He did not punish them; he simply said, "They are not worthy; go and invite others." The reason is: these people were not wicked; these worldly wise were not bad men; they simply had no time to listen to the word of God, and they had no taste for religion. We have a great deal of sympathy for those farmers, those men who love nature and live with her. There is something beautiful, after all, in this world we inhabit. There is something to engage the attention, if not to satisfy the heart of man, in pastoral, rural life. The heavens are beautiful. What is more enchanting than a starry night; or the sunny slopes of the hills; the charming, cool shadows of the valleys; the murmuring brooks; the thick wildwood that our infancy knew? These all appeal to our poetic sense. And if there were no hereafter, man could find some gratification in contemplating and enjoying this earthly pageant. Then there is excitement as well as profit in the commercial life. Business men are, as a rule, pleasant men to meet. There is no class who must cultivate the social amenities more carefully than business men. They find it pays to be polite, to be pleasant, to be kind, to be affable, to be generous. These two classes of men are appreciated in the world, and they do good. Therefore, Our Lord is very considerate with them, and when they returned answer that they had no time to attend to his wedding, and neglected to profit by the call, he simply said of them, "They are not worthy." So you find people in the world, millions of people, who are good people, pleasant people, educated people, who have no religion. You think that it would be a shame to say that they would be lost; they are so polished, so kind in all their social relations; are such good neighbors, good citizens. That and much more could be said to their credit; still, they have not accepted the in-

vitation, the call of God to eternal life; they are not worthy to be his companions in eternity.

We are all children of this world; children of nature. God sent his Son down upon this earth and he made us children of God and heirs of heaven. What does our catechism tell us in answer to the question, "What is baptism?" "It is the sacrament that makes us Christians, children of God and heirs to heaven." These good people are not baptized. One-half of the people of the United States today are not baptized. They do not want to be Christians. They have heard of Christ; but they know nothing about his religion, and want to know nothing. They have all heard of the Catholic Church, but they want to know nothing of the inner workings of that great institution. They simply care nothing for Church or religion. They reject all invitations to a higher life, making the most of this present life, and their passing opportunities. They are simply not worthy; and they will never taste of Christ's supper.

But there are people who not only will not come, but who slay those who are sent to invite them. There are those who will not only not accept religion, but deliberately undertake the task of destroying it. There are avowed enemies of religion. There are enemies of Christianity, whose whole aim and bent is to undermine the Church of Jesus Christ. Who are these? Our Savior says: "The rest laid hands upon those servants and killed them; and the king sent his armies and destroyed those murderers and burned their city." Ah, those people had a city. These wretches murdered the messengers because their mission interfered with the government of their city. They were politicians. Now Our Savior in this morning's gospel for the first and only time pays his respects to the politicians. When he came to preach the kingdom of God the Scribes and the Pharisees found that his preaching and teaching would undermine their privileges; and he was condemned as a traitor to the Jewish state. It was a mere pre-

text that he was declared an enemy of Caesar; it was a cowardly piece of hypocrisy the Jews invented when they asked Pilate to order his execution as a rebel to Roman rule. What they had against Our Lord was that he was an enemy of the Jewish state; that he had said he would destroy the temple, and in three days would rebuild it. Politics sent Our Lord to his death.

When the Apostles went forth into the world to preach the gospel they were confronted with the laws of the empire of Rome. As Jewish politics had destroyed Our Lord, pagan politics attempted to destroy his Church. The Christian was described as an enemy of the Roman State. Roman emperors felt, and truly, that the erection of the Christian altar meant the overthrow of the imperial throne. The throne of the Roman Caesars was set against the altars of Jesus Christ, and during the ten general persecutions, when blood flowed in crimson tide all over the Roman empire, the issue was Caesar against Christ; the politics of Rome against the Apostles of Jesus Christ. Our Savior said that his Father sent his armies and destroyed the city of these politicians. Where is Jerusalem today? Where are even the ruins of the Temple now? Where is the Jewish nation today? Scattered over the world, without a home; a people without a country. "He destroyed their city." Where is Rome, imperial Rome, today? Where is the throne of the Caesars now? God sent his armies and destroyed their world-wide empire.,

After the close of the persecutions there was a long period of truce. The Church for a time might be said to have ruled the world both politically and religiously. The hordes from the North and the East came pouring down on the provinces of the Roman Empire, and the Church remained there to receive them. She preserved from the old civilization its literature and its laws; and she had for her daughters who came to her from afar this splendid dower. The letters and legislation of the past were preserved by the Church and given

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over to these nations converted to Christianity. The Church became at once the teacher and the law-giver. Here we have the beginning of that union of Church and State which is just now on the point of definite severance. Thoughtless people pass hasty judgment upon things about which they know little. The Church came to the rescue of the State when the State was unable to help itself. The Church taught the nations laws, and gave them government at a time when they knew nothing of either. So that from this condition of affairs there arose that necessary connection between the Church and the State which we now sometimes very much deplore. Matters went on pretty well for awhile. Then jealousies arose between the spiritual and temporal powers. We are told in the Scriptures that Our Lord suffered from the envy of the Jews; the cruel envy of the synagogue. The Church soon began to suffer from the envy of the crowned heads. She had influence, of course. She must have wielded an immense influence over these convert nations. The word of the Bishop went much farther than the word of a temporal prince. Brutal princes became intensely jealous of this power of the Church. The natural result of the preaching of the gospel was to magnify the importance of the hereafter and minimize the value of the present. The effect was that people were willing to give to God anything that might be of service to him, and surrender to the Church anything that might be of profit to her. The Church became rich, while her ministers became powerful. There was a constant growth of envy on the part of the State toward the Church; and this envy soon broke out into actual hostility. The kings demanded some portion of this power, some share in this profit. Strange to say, we find the Church yielding, and giving to the kings power over bishops and dioceses; they were given the right to name bishops and name abbots and abbesses, and sometimes to designate popes. In some cases the Church went so far as to give them almost absolute spiritual power; kings of

Sicily were Vicars General of the Pope, and could act in the name of the Head of the Church. The Church to win souls is ready to yield everything except principle.

Then arose the State Church. The State Church enjoyed a monopoly of public worship, and was protected by the crown. We soon had State religions everywhere, and this union of Church and State became universal. Matters went on so for a few hundred years, when the ambitious crowned heads demanded still further privileges, and the Church said, "So far and not farther." The Pope said to the Emperors of Germany, "You shall keep within the sphere of your temporal powers; the spiritual sword belongs to me." It is scarcely conceivable to us how far the demands of these haughty monarchs went. It finally came to this pass, that they claimed they could get along without the Church; they could get along without the Pope; they could do away entirely with this kingdom of Christ on earth. And there spread the principles of Erastianism—a word taken from Thomas Erastus, who preached that there was nothing in this world that the king and the temporal government could not look after; that there was no necessity for a pope to exercise spiritual jurisdiction over the world; the king could do it all; there was no necessity for a bishop to exercise subordinate government in the Church, as the king could do all that. Then there arose that anomaly—lay heads of the Church of Christ. We see the Czar of Russia claiming to be the Emperor of the country and pope of his people; and we see in Prussia a king who is at the same time the temporal ruler and head of the Church; and in the Netherlands kings exercise spiritual sway over their subjects; and last of all, a king of England proclaiming himself officially the "head of the Church."

This is the development of that selfish ambition and that envy of the spiritual power that we find even in the days of Our Lord. But we are on the eve of settling those questions forever. The people of the world have about made up

their minds that the Church of God has as much right on this earth as any temporal kingdom; that the Pope of Rome is as legitimate in his universal spiritual sway as the oldest monarch in Christendom; that God and his Church have rights that kings must respect. State Churches are disappearing; the foundations upon which they were built are crumbling. The concordats are being abolished. Lay popes are now bending the knee to the Pope of Rome. In our day we have seen three of these most powerful temporal popes, kneeling at the feet of the Pope of Rome. You have seen the present Czar of Russia, the pope of the Russian Church, kneeling at the feet of Leo the Thirteenth; you have seen the Emperor of Germany on bended knee before him; you have seen the King of England prostrate at the feet of this same Pontiff—three great representatives of Erastianism, bowing and paying homage to the Vicar of Jesus Christ.

And it is well. For just as certain as Jerusalem went down; just as surely as the Empire of the Caesars has crumbled to decay; just as infallibly as the successor of the Caleph of Bagdad is packing up to move out of Europe, so certain it is that any kingdom or empire that raises its hand against the Church of God will be destroyed. The word of Christ will prevail; the pillars and ground of truth will support the world in all ages, and the Church of God will survive all the catastrophes of earth and time.

Four hundred years ago it was said that the Church of God must perish, because of the fact that all the rich people had gone out of it. Well, many rich people left the Church in the sixteenth century; and those who were not rich got rich by plundering her. After those days there was very little wealth outside the Church. The Crusades had impoverished Europe. In the course of ages she had accumulated vast property. The despoiler came. In Germany and in the North, and in England the kings and princes simply grew wealthy by plundering the Church. The crucifiers of the first

age were followed by the profaners of a subsequent age; and these people who rose in rebellion against Rome became rich out of the spoils of the Church. Of course they were wealthy! They robbed the shrines and temples of enough in those days to have kept them rolling in wealth ever since. The Catholics of those days lost everything; but they have been trying to gather a little something in the meantime, and now we do not hear that wealth is a special argument against the Church.

At the end of those three devastating storms the Church felt something like an earthquake within. Liberals attempted to betray her after all her armed enemies were routed. They were the wretches who would make the Church a slave of the State, who were patriots first and Catholics afterwards. Who can compute the actual losses of the Church, and the conquests she was forced to forego by reason of those antagonists?

But God can afford to wait, and the Church of God can afford to wait, too. The world is not coming to an end tomorrow, or the day after. The day of resurrection is yet for the Catholic peoples. Do not be afraid; do not give up hope. The resurrection dawn will soon break upon the world for all Catholic nations. The Italians are a great people yet; the Spaniards are still a powerful nation; the French are a great power yet; the Austrians are still a great and powerful people. And the Catholics in so-called non-Catholic countries are beginning to exercise a dominant influence in both social and political affairs. Today the Catholic vote of Germany decides all questions for the German Empire; today the Catholic vote of the British Empire decides all important questions for England and her colonies; today the Catholic vote in the United States is a power that no party can afford to ignore, or dares to challenge. We are coming to our own fast. People will tell you there is no religion in France, that infidelity has captured both France and Italy. Do not believe it. The French are a Catholic people today, more so than ever. The Italians are a Catholic people; the Spaniards are a Catholic

people. If there is trouble there it is because of politics. Politics are the bane of the Church in these countries, and politics will soon disappear as an element to disturb them. Talk about French infidelity; there is very little French infidelity. There are Frenchmen who hate the Church and who would walk knee deep in the blood of priests; but I would build more hope on the eternal salvation of one of these than upon that of the best of those who have no concern for religion, and care not enough about the Catholic Church to hate her. In those countries the Church has been in politics and has suffered from her long connection with corrupt politicians; and the people hate the Church for what the politicians have done. They charge her with the crimes and tyranny of the politicians; that is why they curse her. Take the Church out of politics tomorrow, and they will love her as they loved her in the grand old Catholic times long ago. Do not believe all these stories of infidelity you hear from the enemies of France. There is hostility, and fierce hostility to the Church; but the moment the Church gets out of politics, which cannot be today or tomorrow, then will France come back, as in the days gone by, and proclaim herself the oldest daughter of the Church.

Now, brethren, the terrible sentence pronounced upon the politicians of Our Lord's day need not frighten us. We are not at war with the Church. But the gospel has meaning for us in the first two categories—those who neglected the invitation of the king because they had farms to look after; and those who had merchandise that called for their time and attention. Let nothing step in between us and our eternal interests. We are the children of God. He is Our Father. We are the subjects of God; he is our king. We are the brothers of Jesus Christ; his inheritance is ours. We are the children of heaven; and therefore let us make the first thing necessary in our lives the attaining of our eternal salvation. Let all things else be tributary to or dependent upon

that. So that when the heavenly banquet hall is opened and the guests are all assembled, we may all be there. And may the Master, the King of kings, coming to see the guests, find us all worthy, all clothed in the livery of the Church; clothed in the wedding garment of our Catholic inheritance; the enjoyment forevermore of the bliss and society of Our God.

(Twentieth Sunday after Pentecost.)

THE GRAFT AND THE GROWTH OF FAITH.

"Unless you see signs and wonders, you do not believe." (John 4.)

MEN are divided in this world into certain distinct and well defined classes. We have the rich and the poor; the high-born and the low-born; the lettered and the unlettered. God is no exceptor of persons; yet God has made a classification of men. He has divided them into the children of this world and the children of light; the just and the reprobate; those who lead a natural life, and those who lead a supernatural life. The distinction between these two classes is very clearly drawn. There is no greater difference between the lives of different kinds of animals than there is between the lives of the supernatural man and the natural man; between the mental processes of a man who lives by faith, and the man who lives only by reason. The Scriptures tell us that "the just man liveth by faith"; therefore we must conclude that the reprobate has no faith. Our Savior tells us that if we would be saved, we must be born again; and baptism is a sacrament of second birth. We are born of our parents children of nature; we must be born again in order to be children of God. This process is called regeneration. Our Savior says, "Unless you are born again of water and the Holy Ghost, you cannot enter into the kingdom of heaven."

Therefore the children who are born to nature of their parents are as distinct in their lives from those who are reborn to grace and made children of God, as are any two distinct kinds of animals that occupy this earth. The one class lives and acts by faith; the other lives out the dictates of natural reason.

Now what is Faith? Faith is a belief in God, in the veracity of God, and in the revelation of God. You will say: all men believe in God; and that is true. The assertion that any men on this earth live without a knowledge of or belief in God has not been proved; there are no facts to support it. All the men we have ever known on this earth, all the men whom history describes have had a belief in God.

Men believe many things they do not personally know, on the authority of other men. When they verify their belief by personal investigation they no longer believe—they know. This belief that is supplanted by knowledge is human faith. What we believe on the testimony of God we do not know, and oftentimes cannot know until faith is swallowed up in the beatific vision.

Now who is God? His very idea involves infinite perfection. God must be supreme. God must be infinitely powerful. He must be infinitely wise. And he must be infinitely loving and true. This is the dictate of reason. Is a belief in this faith? If it is, then every man has faith. But faith requires more than this. God is infinitely wise; he is all truthful. We all agree upon this; we can all stand on this platform. But the man of faith goes farther; he says that this infinitely wise and infinitely truthful God has spoken; and we are obliged to believe what he has said. The man of reason says: "I accept nothing as coming from God; God has never spoken; we know nothing about him; he is a mute and voiceless deity." Now think of the position these men of reason occupy. God is a God of intelligence; he created us, and gave us a share in his intelligence. Can you conceive that a God of infinite intelligence could have created

beings like us, with intelligence, and never have communicated a thought to them in six thousand years? That he, from the creation of Adam to the present time, has looked coldly upon and passed us by in disdain, never exchanging a word with us? What sort of a God would that be? What sort of a man would he be who would live six thousand years with his fellow-men and never even once exchange a word with one of them? You would declare him an unfeeling monster. What is intelligence given for, if not to commune with other intelligences? The men of reason admit that God is a God of infinite intelligence; that we men, his creatures, are gifted with intelligence; but they claim that he has never spoken a word to us from the day he made the first man and called him good. Oh, what a strange God is this God of the infidel! What a cold God! What a selfish God!

Reason moreover tells us that God must be infinitely good; he must be a loving God. He created men and gave them a destiny here; and every act of his providence indicates that he has been impelled in all he did by a motive of loving kindness; that he has been actuated throughout by love of his creatures. In fact, if there is anything that nature or reason can teach us of God, it is that he is not only an infinitely wise and infinitely truthful, but also that he is an infinitely good God. If God loves us, he cannot withhold the declaration of his love. If God loves us he must tell us of it. No love is mute. No love can conceal itself forever. Therefore, these men who are led solely by reason are compelled to this double conclusion: that a God of infinite intelligence has created beings like us, also with intelligence, and from the dawn of creation has passed us by without ever exchanging a word; and that this God who created men and created them out of love, has never once made known to his creatures the love he bears them. Such a position is too absurd to be maintained for a moment. God is infinitely intelligent; and we share in his intelligence; God has spoken to us from the very first

moment of Adam's creation to the present time. He has been speaking to men collectively, and speaking to them individually; speaking to them through his laws and his prophets, and speaking to the individual soul by private inspiration. God is not a God who would create us and shun us. God loves us. Because he loved us he made us. And that love God has made known to us in a manner we cannot mistake. All Nature proclaims the eloquent love of God; and grace confirms the story.

But why will not men believe what God has spoken? Why will not men accept the divine revelation? One great reason is, men are not honest. God is an honest God, and he would be worshiped by honest men. The highest tribute we can pay to God is to say, "Thou are just, oh Lord, and thy judgments are right." The highest perfection to which the human soul can attain is called in the Scriptures, Justice. And the perfect man is called the just man. On the Last Day, when the great judge will separate men forevermore, we are told that the "just" will be on the one side, and the "reprobate" on the other. God would have us to be just. The men who refuse the gift of faith are dishonest. They do not want God. They do not think God is the best thing for them. They look to themselves. They make gods of themselves. They have faith in themselves. They trust in themselves. They have no faith in God; no trust in God; because they think God is insignificant compared with their lordly selves. They have no respect for the rewards that God offers them. They do not want heaven. They do not want the joys of Paradise, because they think the joys of this world are better; they think the pleasures of this life preferable to anything that God can offer in his eternal home. Is that true and honest judgment? Does the man who forms that judgment, act honestly with himself? That is the blunt issue. He claims this to be his deliberate judgment. The man who rejects faith and lives by his reason, not once or twice, but a myriad times,

and all during his life, keeps on repeating to himself, persists in reasserting to his own heart this judgment: "God is not the best thing; the joys of God are not the best; I myself am the best of all; the pleasures I can find here are the best after all."

So you see it is not God's fault that men have no faith. Faith is a supernatural gift. We cannot attain to it. It is a free gift of God. But God does not refuse it. God holds out this favor to every man. As the Scripture says—using the simile of the little bird feeding its young brood—"Open your mouth and I will fill it." Why is it that men have not this gift of God? It is because they do not want it, as they think they have something better. But God comes down and reasons with us—argues the point with us. He clenches the argument with miracles in order to force us to believe. Our Lord says if he had not worked wonders that no man had ever done before the world would not be blamed for its incredulity. But the miracles wrought to attest the revelation of God, especially those of the New Testament, have triumphantly withstood all the tests of infidel science. But, after all, that is a poor foundation for faith. Miracles are at best only the testimony of our senses; and why should God need to have his claims supported by our purblind faculties? Why should God need any one to speak for him?

In this morning's gospel we find that Our Savior performed a miracle. He healed the young man, who was far removed from where he himself was, merely by an act of his own sovereign volition. He told the father of the young man to go home; that his child was well. And the father went home and discovered his child recovered. And upon inquiry he ascertained that at the very hour that Our Savior had declared the child well, the fever had left him. "And he believed and his whole house." Now this miracle was very inconclusive. The child might have recovered by the recuperative powers of nature. The medicines administered to him might have pro-

duced the desired effect. There was no necessary connection between Our Lord's act and the cure of the child, beyond the mere coincidence of date. Yet upon this evidence this man and his whole house believed. And our Lord complained: "Unless you see signs and wonders you do not believe."

When Thomas confessed him to be the Son of God, he said: "Thomas, because thou hast seen me thou hast believed; blessed are they who have not seen and have believed." You have heard of the men of Samaria, who were convinced by the statements of the woman who had seen Our Lord at the well; they followed her out and saw Our Lord for themselves; and having heard him they believed, and said: "Now we believe, not on the testimony of this woman, but because we have ourselves seen and heard." Nathaniel was brought to Our Lord by Philip; and Our Lord said to him: "Nathaniel, I first saw thee; I saw thee under the fig tree." And Nathaniel declared himself satisfied; he was not only converted, but he declared that Christ was the Son of God and the King of Israel. When men doubted who Our Lord was, he turned to his Apostles and said, "What do you think I am?" and Peter spoke up and said, "Thou art Christ, the Son of the living God"; and Our Lord said, "Peter, it was not men who taught you that, but my Father, who is in heaven." And when Our Savior was dying upon the Cross, and that miracle of miracles was performed, one of the thieves was converted and received the gift of faith, and the other died blaspheming. "He who believeth in God hath the testimony of God in himself," says St. John. Children and ignorant people frequently have stronger faith than those who are educated and mature in years. In the early Church miracles were oftener the consequences and concomitants of faith, than its cause.

But why is it that men will not believe the evidence of miracles or the testimony of God speaking to their consciences? It is because they have no love or esteem for God. I will illustrate: St. Paul explains the relation of the Church to

Christ to be very much the relation of a bride to her husband. A young man becomes acquainted with a young girl; he gets to like her. This regard becomes mutual, and the relation between the two becomes serious. They are thinking about marriage. What evidence has the young man that this girl is all that his love pictures her? What evidence has he that warrants him in hoping that she will make him a good wife; that she will be true to him; that she will love him all her life? Now answer me that, you young men who are in love. Is it because you have heard some one speak well of the young girl? No; no one has told you anything about her. Is it because you have studied that young girl yourself; have gone around among her neighbors and found out what kind of a child or young girl she has been, and what kind of a life she had led? No, you made no inquiry at all. You love that girl. You want to make her your wife. Upon that girl will depend your happiness as long as you live. Yet, you blindly take her for what she seems to you here and now. What is more; if that girl were to find out that you had ever asked anyone if she were a pure and honest girl, she would throw you to the four winds of heaven. She wants you to take her upon her own testimony; and you must take her upon the verdict of your love, or not at all. You see how it works? You must not inquire about that girl; if you do she will reject you. You must take her upon her love.

Our Lord is the spouse of our souls, and we all expect to be principals in the great wedding feast of the Lamb in Paradise. We must be faithful to our betrothal. We must have no other lovers. God must henceforward be all in all to us. One result of the engagement we would emphasize: we must not receive any gifts from rivals. The world will try to seduce us from our plighted faith. It will offer us presents of great value and eclat. To accept them would be to dishonor him to whom we are betrothed. We must hesitate to accept anything from men until we are assured that they are

but messengers of our munificent lover in heaven. We sometimes wonder at the blind indifference manifested by the saints to worldly honor and advantage. The secret of their coyness is their engagement to an eternal spouse, "whom they have seen, in whom they have hoped; in whom they have believed, and whom they love." The Christian soul, suffering the pangs of hunger, and hiding her modesty under rags, would not accept a royal crown and all the wealth of Ind, if offered by a rival of her Lord. His wealth is enough for her; she desires no more. And as she feels towards gifts to herself, so does she feel in the matter of largesses made in the name of her spouse. What is hers is his, and he may use it fully and freely in his divine benefactions to the poor and suffering. The poor who come with a message from him can have all they ask. What is more she must not receive the flattering attention of other lovers. She for a stronger reason must not seek them. By the solemn engagement she has made she is steeled against vanity and worldly ambition.

Now this is precisely the way we ought to accept God. We should not accept him upon the testimony of men; upon the evidence of miracles. He who loves his God accepts him upon the testimony of that love. As St. John says, "He who believeth in God hath the testimony of God within himself." Faith in God can never deceive us. Reason is infallible; Faith is equally infallible. When God speaks he not only knows what he says, but he knows also the impression that his speech makes upon us. If he discovers that we misunderstand him, he is obliged by his own truth to correct that misunderstanding. This he has never failed to do. When God speaks to the individual soul by private inspiration, he not only means what he says, but he watches the impression that he makes upon that soul. If that impression is false, he is obliged to rectify it. Faith is a perfection of the human intellect, and is inconsistent with error. The man who puts his faith in God will never be confounded. We suffer illusion when we put too much faith in ourselves and not enough in God.

Then I say again, why have not men faith? Why don't they believe in God, and love God? I confess it is a mystery to me. There is only one mystery like it. Why is it that parents sometimes do not love their children; why is it that children sometimes do not love their parents? Take a woman of fashion. She becomes a mother, much to her sorrow. She gives her little babe out to a nurse, and that nurse becomes virtual mother to the child, while she is away enjoying the pleasures of society. A man becomes the father of a child. He, too, is sorry for it. But he never troubles himself about the little intruder; seldom gives a thought to it. He is busied with making money. Here we have two parents, the father neglecting the child for the sake of money; and the mother neglecting the child for the sake of the pleasures of society. Oh, explain that to me if you can! These parents decide for themselves that these children are not the best thing. This money-making father says, "My money is better than my boy." This fashionable woman says, "The pleasures of society are better than my babe." Explain this cruelly dishonest judgment, and then I will tell you why it is that some people refuse to believe in and love God. Again; why is it that some children do not love their parents? The boy turns away from his mother, sending her to the poorhouse; the girl breaks the heart of her mother burying herself in a life of frivolous dissipation. Why? Because they do not think their fathers and their mothers the best things, the most precious things, the most lovable things on this planet. For them pleasures and profits are better than they. Oh, is this judgment fair; is this honest; is this just? Is there anything under the firmament of heaven so priceless to a parent as the child that God has given him? Is there anything so supremely beneficent, so comforting, so rich and enriching, as a father or a mother? And yet we see examples of this awful degeneracy; parents who do not love their children; and children who do not love their parents. And seeing that, we are prepared for that other

spectacle; men who do not believe in God, and do not love him.

But, brethren, we who have faith enlivened by charity; we can take a lesson from today's gospel. Faith is not still-born ever; it is always born quickened by charity. There is such a thing as weak faith and strong faith. There is also dead faith and living faith. Oh, let us pray evermore for stronger faith. As the poor man said, who came to Our Lord and begged him to cure his son who was afflicted with epilepsy, "Oh, I believe, but help Thou my unbelief." Let us all say, "Oh God, through baptism we have received the gift of faith, and hope and charity; but, Oh, help our unbelief; make our faith stronger; give it further and fuller infusion of thy divine charity; make it more lively, that we, seeing more clearly the things of eternity, and being impelled by higher and higher motives to seek the kingdom of God and his justice, may go on from day to day increasing in virtue until we attain to that perfection which the Scriptures call Justice; that we may be just with ourselves, just with our fellowmen; and, above all, just with God; that with faith in his truth, hope in his mercy and love for his own dear self we may on the last day be placed on the right side, and pass to the lot awarded to the just made perfect."

(Twenty-first Sunday after Pentecost.)

AS YOU FORGIVE, SO WILL YOU BE FORGIVEN.

"So shall my heavenly Father do to you, unless you forgive every one his neighbor from your hearts." (Matthew 18.)

EVERYTHING that comes from God is good. Everything that God has created is good, because it came from God. Evil is the absence of good; an evil thing is a good thing spoiled. God's work is always perfect. Not only has God created all things good, but he has clothed them with

beauty and every necessary perfection. Look through creation and see if you can discover a flaw in anything that God has done. Not only is God good in his work, but he is liberal; you see evidence of this liberality all through nature. The firmament might have been created less beautiful; the earth might have been made less fair; but God in everything in the heavens above and in the earth beneath outstripped all our notions of liberality; in his beneficence clothing all things with the reflection of his own beauty, and bestowing upon them as a dower, a share in his own perfections.

Evil is the corruption, the deformity, the defect of good; and we find evidence of evil throughout nature. The pall of death is spread over all. Everything that is made is finite, and therefore subject to change. Everything that came from the hand of God is doomed to death; save only the immortal spirits above, and the deathless soul of man. And death is preceded by disease and decay. But how merciful is God to perishable nature! The seasons follow each other; the spring is succeeded by the summer; the summer by the autumn; and the autumn by the winter. If spring is the birth, winter seems to be the death of nature. The young promise of April is laid away in December, covered with a white pall of snow. But God comes to the relief of nature in the glorious spring-time; and we find a resurrection synchronizing with the lengthening days. When storms have raged you see evidence of the ruin they have wrought in the forest; the trees are stripped of their foliage; branches strew the ground. God comes to the relief of the devastated woodland. In a year you find other branches shooting out; the trees put on something of their former symmetry and beauty; you soon find all evidence of the storm's havoc covered under a new growth of leaf and limb.

Men set in motion their engines of destruction and war rages. You find not only the trees and the grass and the hillsides, and the valley, but all nature's landscape wounded and

ravaged in this strife of men. But in a year or two the grass grows up and covers the ugly gashes made by human passion. The blades grow longer in the little hollows, covering up the scars made by the missiles of death; the mounds are leveled soon that marked the places where fell the dead; and in a short while nothing remains to remind you that war's awful tread ever resounded in the valley.

God in this is not only good, and liberal, but he is most merciful. And as his mercy is thus shown in the physical universe, so is it manifest especially in man, the noblest work of his spiritual creation. Poor man! he has ever suffered more than all the rest. Poor man! he bears scars of misfortunes greater by far than any shown in the physical universe. Poor man! he is the most to be pitied of all God's handiwork. And towards him God is most merciful; and it is his mercy to him that is declared the greatest of all his works. We have suffered from the fall of our first parent; we are not what he was. Our minds have been darkened; our wills have been weakened; we cannot do what the first man could. As God takes pity on the tree of the forest wrenched out of symmetry by the storm; as God takes pity on the landscape and mantles it with verdure in the spring; so has he pity on man, and pours out upon him the riches of his mercy.

It was an easy thing for God to have created the world in the beginning; it required only a word. But it takes all the infinite power of omnipotence to restore to pristine beauty the God-like soul that passed from his hand only to be wrecked in its passage through earth.

God is pained to see his beautiful work in nature marred. It is reasonable that a great architect should weep when the splendid creation of his genius lies in ruins before him. God, when he made man, said he was pleased. He was pleased with all he did, but especially in his creature, man. But when man fell, God said, "I am sorry." He did not say, "I am sorry because I made the stars to shine in the firmament;" he

did not say, "I am sorry that I created the rivers and the mountains and the valleys and the plains." No, but he said: "I am sorry that I made man." But as he had mercy on nature, he had infinite mercy on man. He is Our Father; and looking upon his child so low, so debased, so deeply fallen from his original estate, his heart was sorely grieved. What will not a father do for his child that is sick? What will not a father do to save that child from death? What is money; what are worldly honors, when weighed against the life of a child? He will give up all he possesses; renounce all his earthly ambitions; yea, will give his life to save his boy. And so was it with God. He was sorry when he saw man, his noblest creature, brought so low. His grief begot resolution. He determined to come to man's succor. Throughout all the long years that elapsed between the fall of Adam and the redemption of Christ, he promised that he would come to man's rescue. And in the end of time he made the awful sacrifice. He sent his own Son down to reform, to renew, to revive and to recreate the human race. "For us men," says St. John, "and for our salvation," did Jesus Christ come down from heaven to earth. And there was joy in heaven before the angels of God over the multitudes who through him were brought to penance.

And why did Christ put on our flesh and clothe himself with our sins? It was that he might learn in our flesh the lesson of mercy. "God knew what there was in man," says the Scripture, but he never felt it. He sent down his Son, Jesus Christ, and this Son learned experimentally what there was in man, for he was made to feel it. And for that reason he alone is made the judge of the living and the dead.

Knowing man as he knew him, Christ knew how to pity human infirmity. For we all need God's mercy. We are all lapsed from our high estate; we are not what we once were. The greatest as well as the least; the highest as well as the lowest; the holiest as well as the most sinful, need the mercy

of God. As the prophet says, "Were it not for the mercy of God we would all be consumed." "It is the mercy of the Lord that we are not consumed, because his commiserations have not failed." (Lam. 3, 22.) The greatest saint must stand mute and with bowed head before God's throne of justice. Job says: "Indeed I know it is so; and that man cannot be justified compared with God. If he will contend with him he cannot answer his one for a thousand." (Job 9, 3.) Therefore there is this one refrain to all the music of this lost sphere: "Miserere"—have pity. From the day of Adam's fall until the day of doom, poor humanity will have its hands uplifted to heaven, and from its sorrowing, agonizing lips will go forth this humble petition,—miserere; miserere.

God is merciful. Oh, that man were so! We are most pitiless towards each other. When the great king had forgiven his servant ten thousand talents because he had besought him, that servant, emancipated and freed from debt, went forth and meeting a fellow servant who owed him a few pence, throttled him; and because he had not wherewith to pay him, he ordered him cast into prison. "Thou wicked servant," said the king, "I forgave thee thy debt because thou besoughtest me. Shouldst not thou have had compassion on thy fellow servant, even as I had compassion on thee?" We need the mercy of God, and we need the mercy of our fellowmen. For we cannot do anything perfectly, being imperfect ourselves; a perfect work cannot be done by an imperfect instrument. We cannot see things just right, because our minds are clouded; and we cannot do things entirely right, because our hearts are weakened. Therefore, the man who judges us according to the strict laws of right and justice, does us a grievous wrong. And because men will so judge each other, poor humanity has to appeal so often from the injustice of men to the justice of God. It is an old story; from the beginning men have used the laws of absolute and abstract justice to torture and persecute their fellowmen. The

sin of Adam supplies the Magna Charta of all critics. Says Job, "I know if compared with God I would not be able to answer one word for a thousand." And we have been made by our fellow man to answer every word. The pagan poet had a better idea of justice when he put into the mouth of Dido that defense of human weakness: "Being myself no stranger to misfortune, I have learned to pity the miseries of others." And, to come nearer home, we can hear this verdict on our heartless injustice: "Man's inhumanity to man makes countless thousands mourn."

Why should we be unjust and cruel to each other? Do we forget that we ourselves need mercy? When we pass that severe sentence upon our brother, do we forget that we ourselves are weak? No, we carry our neighbor's faults before us; our own faults we carry on our backs. It is not only cruel and unjust, but it is foolish to hold up the standard of absolute righteousness and to judge our neighbor according to it; because we are erecting a standard by which we ourselves shall be condemned. We are strewing thorns and thistles in the pathway of our neighbor, and we do not stop to think that we ourselves will have to tread that way. We are judging our neighbor without mercy, not thinking for a moment that judgment without mercy is in store for us. "As I forgave thee thy debt, why didst thou not forgive thy fellow servant?" "By the same measure with which you measure out to others, will it be measured back to you." Our Savior when he brought us up before the mercy seat of God and taught us to pray, put the words of petition on our lips, and bade us say: "Forgive us our trespasses, Oh, God, as we forgive those who trespass against us." Just as we forgive will we be forgiven. Now you who are so ready to condemn, what do you find to blame in the victim of your malevolence? He is weak? Who is strong? He is short-sighted? Who knows all? He is a man; a fallen man: he is not an unfallen angel. Then why do you not have pity? Why are you not

honest with him and yourself? Why are you not just? For ourselves and for our near relatives we have sorrow when they suffer misfortune. For the wicked who are punished we must have mercy. For the innocent who suffer wrong we should have pity. God has all this for us. He has sorrow when we sin; he has mercy when we repent; he has pity for us ever.

You hypocrite! Torturer of your brother! You are of the brood of the Pharisees of whom Our Lord said: "Woe to you, Scribes and Pharisees, who pay tithe of mint and anise and cummin and have let alone the weightier things of the law, judgment and mercy and faith." (Matt. 23, 23.)

And the Church is filled with the spirit of God; she is the projection of the suffering, sympathizing Christ into the ages. She has sorrow for her children when they fall. Who grieves and she does not grieve with them? Her maternal heart goes out and embraces all humanity. When men transgress, when her children sin, she has mercy, and repels none. The door to her churches are open to all; her confessionals invite all; her hand is uplifted to bless and forgive all. But especially has she pity for the innocent who suffer. She has pity for the poor. She loves the poor; and the poor love her. The bond of union between the Church and the poor is as old as Christianity, and has grown and waxed strong with the ages. Wherever you see a Catholic Church, there you will see the poor gathered around her altar. And the Church has pity for the widows; she has pity for the orphans; she has pity for the little waifs abandoned by their mothers. She saves the infants from the Ganges; she saves them from the Herodians. She would have the little ones brought to her, "for theirs is the kingdom of heaven." She baptizes them when they are too young to know the blessing she invokes upon their infant heads.

The history of the Church is a history of beneficence. With the Church fraternal charity was twin-born into the

world. From the day that Christ walked in Galilee until the end of time, the spirit of God embodied in the Church will go forth preaching the gospel of mercy. When Our Savior sent the twelve into the world he said: "Go and teach all nations; whose sins you shall forgive, they are forgiven them."

Let us be worthy of such a mother. Let us be charitable in our speech. The cruel word that, like a poisoned dart, pierces the heart of our neighbor, will never return more. Let us be merciful in our judgments of others, remembering that it is only through the grace of God that we are not worse than they. Let us be gentle in our treatment of our fellows, for the sensitive soul will feel forevermore a poignant grief, that it ever had inflicted on a brother man one needless pain.

Now, brethren, we stand in the presence of a great truth; were it not for the mercy of God we would all be lost. None of us can rely upon his own justice. We all are sinners. We all stand in need of God's pity. We all pray every day, "Forgive us, Oh, God, our trespasses." But remember that we must pass the mercy on; it must not stop with us. As God has mercy on us, we must be merciful to our brothers. "Forgive us our trespasses, as we forgive those who trespass against us." And in this way we will have some ground to hope that on the great day of judgment God will show us mercy; that he will temper his justice with mercy; and that, reversing the verdict of today's gospel, he may say, "Because thou hast exercised mercy to thy fellow servant, I will have mercy on thee."

Let me read for you Paul's beautiful description of Christian charity. In his First Epistle to the Corinthians he says: "Charity is patient, is kind; Charity envieth not, dealeth not perversely; is not puffed up, is not ambitious; seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Do you recognize yourselves in this picture?

As the Church is merciful to the living, she alone shows mercy to the dead. If there are souls anywhere needing pity it is those who are passing through purgatorial fires. They are the friends of God, left for a time wholly dependent on us. They cry to us, especially in the coming month of Holy Souls: "Remember us, you our friends, for the hand of God's justice has touched us." Remember, too, that as we measure out mercy to those suffering souls, will mercy be measured out to us, when we follow them in their dolorous way to heavenly bliss.

(Twenty-second Sunday after Pentecost.)

THE TWO STANDARDS.

"Render, therefore, unto Cæsar the things that are Cæsar's and to God the things that are God's." (Matthew 22.)

THIS is a very extraordinary statement coming from Our Lord who always taught the absolute and universal sovereignty of God. God created all things; everything in the heavens above and on the earth beneath is the work of his hands. He therefore is the Lord of all. It is as "Lord" that he is known in the Old Testament. In the Jewish dispensation there was an explicit acknowledgment of God's universal sway; to the Jew Jehovah was always the Lord, the sovereign Lord of heaven and earth. When God created the universe he could have had no object, no purpose, no end but himself. When God made the world he simply willed it done, and it was done. God's will must necessarily have intended something good, because an intelligent will cannot will anything evil. God therefore in creating the world, intended something good. Now to whom did he intend this good? Evidently to himself, because there was no one else to whom he could have intended it. Therefore, it is an absolute, pri-

mordial, philosophical, fundamental truth that God made all things for himself. And if he made all things for himself, all things owe him homage and praise; all things must pay him a tribute of glory. Azarias, in the fiery furnace, sang a song of praise, and the spirit of God inspired the holy man to express and proclaim the duty and the glory of the universe when he chanted that beautiful psalm in which he called on all things that were to praise the Lord. "Praise the Lord, ye stars of heaven; praise the Lord, ye sun and moon; praise the Lord, ye day and night, light and darkness; praise the Lord, everything on this earth; let every spirit praise the Lord."

Not only was everything made and designed to proclaim the external glory of God, but man, the chief product of creation, the noblest work of God, was specially designed to render to God the glory that he seemed to covet. God made man. We did not make ourselves. He gave us our will, our intelligence, our reason, all our mental faculties. He gave them to us; they came to us from him; they are in some sense an emanation of his infinitude. God made us like unto himself; he gave us aspirations that almost mirror his own infinite perfections. God made man for himself. He has placed him on this earth and given to him a law. And by carrying out this law, he is to give to God the tribute of all that he is; he is to give God the homage of his mind by study and knowledge; and by applying to terrestrial conditions the knowledge of God's infinite perfections—taking in the great truths of God, and giving back the homage which they call for. He gave to us our heart, that faculty of unlimited, almost infinite love; and he placed before us that one object worthy of our desires, himself; and he said, "Give me thy heart." And because God would have the worship of a perfect creature, because he would have us return to him, unimpaired, the gift that he originally bestowed, he demands that we be the spokesmen of nature, be the high priests of the universe, and give, in the name of the

universe, the full tribute to which he, the God of the universe, is entitled.

More than that, he demands that man shall give to him, himself; as he came from God, he must return to God; as he came from God as a gift, he must go back to God as a tribute. In the Old Testament God warned the people not to offer to him in sacrifice anything that was lame or maimed or diseased; he said he would not accept such offering. Therefore God requires that man should make oblation of himself in all his pristine perfection. He would have us rise from our fallen state and clothe ourselves again with the perfections that were once our glory. He would have us study virtue, because virtue is a restorative. Virtue gives us back our lost strength. He would have us study perfection because perfection is God. God alone is perfect, and, as we came from God with all virtue, natural and supernatural; as we came from him clothed with every perfection that belongs to our state, he would have us come back to him just as we came from his hands. Therefore our duty in life is to acquire virtue and to study perfection.

This is a law of nature, and human nature was tainted by the fall of Adam. The letters of the law were blurred and partly blotted out, and man soon forgot his highest duty. God came again to man and renewed the original covenant through Abraham. He made it more explicit through Moses. He kept on giving it clearer and fuller expression through the prophets. But in the end he sent his Son, his own Eternal Son, down to this earth. He clothed him with human form, allied him hypostatically with human nature, and made him his representative, the image of his glory; for Christ was the wisdom of God, the power of God, the very God himself. He came and proclaimed himself the Way, the Truth and the Life."

Now what was the first grand principle that he enunciated? It was that of self-abnegation. All misfortune had been

brought upon mankind by man's self-assertion. Adam, yielding to the tempter, would like to rise and be another God. All attempt at reformation must begin with self-abasement. That which rose against God must be brought down again; that which made itself great must be humbled. Therefore Christ laid it down as a fundamental principle in his system of morality, that man must deny himself; man must immolate himself; man must make a perfect surrender of himself before he can be restored to that relationship with God from which he fell in the fall of our first parents. "Unless you take up your cross and follow me, you are not worthy of me." "Unless you forsake father and mother, wife and children, sisters and brothers, lands, and all things for my sake, you are not worthy of me." And this statement, brethren, is repeated verbatim in the first three gospels; Matthew, Mark, and Luke repeat the words of Our Lord as if they had made an indelible impression, as if they had burned themselves into the hearts of the first Christians. "Unless you renounce father and mother, sisters and brothers, wife and children, and even your own soul, you are not worthy of me." And God says of himself, "I will not give my glory to another."

Now, in the light of this great truth, how can we understand the statement of Our Lord in this morning's gospel, "Render unto Caesar the things that are Caesar's?" If God is universal Lord, if to him belong the earth and the fullness thereof; if we must give to God everything, even our immortal souls, what is left for Caesar? It looks like trifling with humanity to say, "Render unto Caesar the things that are Caesar's." But there has been established here on earth a rebel government; there has been set up a rival kingdom; and this kingdom still subsists. Our Savior speaks of his Father as the sovereign God; Lord of heaven and earth. He proclaimed himself a king before Pilate. He says, "I am a king, and to this was I born." A king he lived and a king he died. Hanging on the cross, stripped of everything this world

gave, he clothed himself with his own royal purple, and died, sheeted in the blood of his sacrifice—died a king. But he says: "There is a prince of this world." There is a prince of this darkness, and "in me he hath not anything." There is a rival kingdom, and he tells us its citizens are the children of this world. He makes a comparison between the two when he says, "The children of this world are wiser in their generation than the children of light." These two kingdoms subsist side by side. Our Savior did not wish to acknowledge the fact that the world was governed by a duumvirate; that God, his Father, was willing to share with man domination over the earth. But he acknowledged the stubborn truth; he bowed to an accomplished fact. He acknowledged that there was a kingdom established on this earth that was not only different from the kingdom of God, but inimical to it; for he says, "In me, the prince of this world hath not anything." "He who is not with me is against me; he who gathereth not with me, scattereth."

In today's gospel he says, "Give to Caesar the things that are Caesar's." God will not accept what is not his own. He is a just God. This world has her servants; the prince of this world has his subjects. He has proclaimed to them his dispensation; his system of rewards and punishments. He says in the language of Lucifer, when he tempted Our Lord, "All these things I will give thee; the kingdoms of earth and all their glory I will give thee, if, falling down, thou wilt adore me." The prince of this world wants absolute domination; he wants the undivided tribute of man's mind and man's will. Enthroned in this world, he legislates for his subjects. And the people of this world serve their prince with all their minds and their wills and their hearts and their intellects, just as loyally as the children of light serve God. It is their deliberate choice. Man coming into this world finds two standards, each emblematic of a distinct dispensation. Worldlings, weighing carefully and long the pros and cons, arrive at the

deliberate conclusion that to gain the things of this world and to serve the prince of this world is best; his dispensation is more congenial and his rewards more satisfying. Those who belong to God, who range themselves around the standard of Jesus Christ, are willing to make an absolute surrender of this world and all it boasts; and they take God for their all, and look to eternity for the day of their reward. So we have two camps; we have two dispensations. Only one is legitimate, one comes from God; the other is a usurpation and is of the devil. The one is of light and the other is of darkness. There is nothing in common between the two. Our Savior when he answered the Pharisees this morning, asked for the coin of the tribute. He says, "What inscription is that, whose image is that?" "Caesar's? Caesar's? Then give it to Caesar." Those who work for this world, let them give to the world their all; but those who work for God, let them give all for God. "You cannot serve God and Mammon."

Now what does the world demand from its subjects? What does the prince of this world demand from those who accept his rule? His is as absolute a service as God demands from his servants. The world demands the whole of man; the supreme homage of his mind and the full tribute of his heart. And the children of this world have been always loyal; the followers of the prince of this world have been trying with might and main to dethrone God from the beginning. What is the meaning of their philosophy? What is the purpose of their systems of theology? To get rid of God. What is the object of all the philosophies which in our day assail the teachings of the Church? To give to things a beginning that is not God; to propose an end that is not God; to have a system of morality that excludes God. That is the postulate of all worldliness. The world requires that we shall have no thought or love for anything beyond the confines of its own narrow horizon. The world steps within the hallowed sphere of the affections and says, "I will be sole

ruler here." The world lays down laws to regulate the relations between parents and children, and says, "You are mine and the children are mine." It rudely invades the sacred circle of matrimony, and proclaims: "This relation is of my creation; I make you man and wife." And when trouble arises, the world appears again, and arbitrarily separates husband and wife by divorce; taking away the children and bringing them up in servitude to its iron will. The world is thoroughly secular. Those who are known as the children of the world, those who do not recognize the supreme law of God, look to the State, look to the world, look to public opinion as the arbiter of their destiny. So you see there are two hostile kingdoms; and Our Savior simply accepted an accomplished fact, when he recognized Caesar, and told Caesar's subjects to pay to him what was due him. The coin of the tribute bore the image of Caesar. You cannot give to God such coin, as it will not be received in the exchequer of eternity. If you serve the world, look not to God for your reward. God will not pay for what is not done for him. "What superscription is this?" What is the legend your acts bear? The image of the coin is the emblem of the act.

Let us examine ourselves. Let us see what image and inscription all our acts, words and deeds bear. If they bear the image of this world—if they are done for the world, the flesh and the devil—they are of no value, and will not be accepted as lawful currency in the kingdom of God.

Now we are coming nearer to a truth that is of more direct application to us. Besides these two kingdoms, the kingdom of the children of light, governed by God, and the kingdom of this world, governed by the prince of this world, there is a third and distinct kingdom which is the kingdom of fools. Fools! Fools! "The world is full of fools," says Solomon. They form a distinct kingdom to themselves. When the five foolish virgins found themselves out of oil, with darkened lamps, they asked the wise virgins to lend them some oil.

They were virgins, they had been following the same path with their comrades, but the oil gave out and Our Lord calls them fools—"foolish virgins." When Our Lord, on the day of his resurrection, met his two disciples on the way to Emmaus, he found them very much agitated. They were full of the subject of the crucifixion; they could speak of nothing else when they met Our Lord, whom they took to be a perfect stranger. They broached the subject to him. They said, "Haven't you heard what has happened?" "What?" "Why, what happened the other day, on Friday last, when the man powerful in word and work was gibbeted? He is dead; and we had hoped he would restore the kingdom of Israel." Worldly minded Jews! They had hoped Our Lord would restore the glory of Israel, although he had said in their hearing, his kingdom was not of this world. Our Lord turning upon them said, "You are foolish and stupid people"; and he explained to them the Scriptures. And that man who had built himself barns and a new house in order to enjoy the wealth he had acquired, was addressed by Our Lord with the epithet of "fool." He said, "Fool, knowest thou not that this night thy soul will be demanded of thee?" Our Savior classed these people who would carry water on both shoulders as fools.

Now what is a fool? A fool is one who is not guided by reason; a fool is one who draws conclusions that are not warranted by premises. A fool is one who tries the impossible. It is said that the Patent Office in Washington is filled with models made by men who thought they had discovered perpetual motion; and they are all pointed to as evidence of the fact that there are many foolish people in the world. Who, then, are these people who form this third kingdom? They are those who try to accomplish the impossible. Our Savior says, "You cannot serve God and Mammon," and they think they can; and their lives are spent in a foolish effort to accomplish that which Christ says cannot be done. From the day of the Apostles until the present day, and from now

until the end of time, there will be myriads of fools who will try to effect what Our Savior, the wisdom of God, has said was impossible. They try to serve this world and the next; they try to serve the prince of darkness and the God of Light.

Now, brethren, Our Savior not only enunciates a great truth, but he expostulates with us; he comes down and reasons with us; he coaxes us by arguments that are as original as they are cogent. He says, "What will it benefit you if you gain the whole world and lose your soul?" What a plain question he puts to time-servers? Where is the profit, where is the gain; if you win this whole world and suffer the loss of your soul? Let us bring this home to ourselves. We have attained some happiness in life, but we are not satisfied; the heart says, "Is that all?" We have made money for ourselves in the world but we are not satisfied; our heart says again, "Is that all?" They might elect us President of the United States, they might make us arbitrator between nations, they might lay at our feet the tribute of all lands; and the heart would still say, "Is that all?" The Savior says if you were to obtain the whole world your heart would still say, "Is that all?" Nothing on this earth can satisfy our hearts. They were made for God, and only God can satisfy them. St. Paul, speaking of the people of his time, brings home this same truth in language most touching. He says: "The figure of this world passes away." This world is unsubstatial; and the man who builds his hope upon anything terrestrial, builds upon sand. There is no solid foundation of faith there. The man who looks to this world for his reward is doomed to disappointment. But there is something in memory; poetry has her charms; and if we have not the substance, we can have at least the shadow. If death takes from us our closest and dearest friends we sometimes preserve their counterfeit presentment; sometimes they leave behind them their portraits, and we look with pleasure upon the shadow of that which has passed away. But this world does not even give

us that satisfaction. This world is not only unsubstantial, it is not even a figure, it is not even a shadow, it is not even an image. It is a dissolving view. St. Paul says, "It is a figure that passes away."

What is left then to feed our hungry hearts? Our Savior comes in and says, "I will be your reward." Peter speaking for the rest of the Apostles, says, "Lord, we have renounced all things to follow thee; what will be our reward? Behold we have left everything of earth and accepted thee as our only portion; what will be our reward?" Our Savior seems to rise to the occasion, and casting his divine glance over time and eternity, he answered Peter, "You who have left all things for me, will occupy thrones; I will crown you; you will be kings and the lustre of your diadems will not be dimmed throughout eternity." Now, brethren, we who have cast our lot with Christ, we who are fighting under the standard of the Prince of Light, we who have taken God for the portion of our inheritance, can look forward with confidence. We shall shine as resplendent stars throughout eternity. We shall reign as kings. We shall occupy thrones. We shall share with God his universal domination, and as long as God is God, our light will mingle with his uncreated Light, and we shall bask forever in his uncreated glory. To be his in eternity we must be wholly his in time. Our thoughts and acts must be instinct with his love. They must bear his image. The Spouse in the Canticles says: "Put Me as a seal on your heart and on your arm." And let the motto of our lives be: "God in all."

(Last Sunday after Pentecost.)

THE DAY OF JUDGMENT.

"And they shall see the Son of Man coming in the clouds with great power and majesty." (Matthew 24.)

IN the gospel I have read for you, Our Lord himself draws in a few bold lines, a picture of the Last Day. He essays the role of narrator and artist. He gives us a faint outline of what shall occur on that "day of God." For the Last Day is so called, to distinguish it from all the other days that make up Time, which are men's days. It will be God's Day by pre-eminence. He will rule on that day with all the splendor and magnificence of his absolute, universal and uncreated kingship.

This is our day. From the beginning of time until its end men have had and will have undisputed sway here. Man has had his way; his will still prevails. He has been the sovereign master here; God has not been recognized. The Sovereign Lord of heaven and earth has not received due honor; the King of Kings has not been served.

When Christ came, his own received him not; and he was prepared for such rejection. He says that he expected opprobrium and misery—and he was not disappointed. Our Blessed Lord came down from heaven to earth, assuming the form of a man. He might have redeemed the world in taking upon himself the form of some Archangel; but he did not. He might have appeared as an Angel, but he did not. He chose to become a man. But he might have appeared as a king—for kings are men. He might have manifested himself in the flesh as some powerful prince, but he did not. He became not only a man, but a man-servant. "He took upon himself the form of servant." Not only that, but he clothed himself with our flesh. He might have taken unto himself the

soul of a man-servant, and rejected his sinful body. But Our Savior chose to clothe himself with our poor flesh. In order to make that fact plain St. John tells us not that he became man, but "became flesh." And the flesh that Our Savior assumed was not the flesh given to Adam; it was not the flesh he himself bore after his resurrection; it was our weak, delicate, frail flesh, subject to disease, and heir to suffering and death. But Our Lord, as we are told by St. Paul in his epistle to the Thessalonians, not only became man, and a man-servant; not only clothed himself with our poor flesh; but he even clothed himself with the appearance of our sins. He could not take our sin—God's nature and sin are irreconcilable—but he clothed himself with the appearance of sin. And it was so exact, so like the original, that the same Apostle says, "He was made sin itself."

And because he thus assumed our condition, because he stood before God to answer for our transgressions, he humbled himself; he annihilated himself. He was the eternal God. He was very God of very God. He was the Eternal Son of the Eternal Father. He was the creator and sovereign Lord of heaven and earth. He was the great God whose glories the stars sang in the morning of creation. He was the God of infinite glory and majesty. But our sins humbled him; humbled him to the dust. When he took upon himself our transgressions, he not only became a man and a man-servant, but he became a worm of the earth to be trampled upon. He annihilated himself. That is the grandest proof ever offered to the human mind of the degrading power of sin. It humbled a God; it brought a God down to the dust; it made a man of a God; it made a servant of a God; it made a culprit of a God; it made a worm of a God; it annihilated a God.

In this morning's gospel Our Savior says: "My words shall not pass away"; and he has said, "He who humbleth himself shall be exalted." Now, who has humbled himself as has Jesus Christ? Not only has he in spirit annihilated himself,

but in his life and external demeanor he has acted the part. He says, "Learn of me, for I am meek and humble of heart." When some one called him "Good master," he said, "Only God is good." When he healed the leper he told those who were witnesses of the miracle not to speak of it. When he was transfigured on the Mount he told the Apostles not to tell the vision to any man, until he had risen from the dead. Our Savior was not only a God deposed for us men and our salvation, but he lived thirty-three years on this earth the life of the meekest and last of men. "He who humbleth himself shall be exalted;" where was Our Savior humbled; where was Jesus Christ saturated with opprobium? Not in heaven, where he sits at the right hand of his Father. The only ignominy Our Savior ever experienced was on this earth; the only place in this universe of God where he was humbled was on this globe. And here on this earth shall he be exalted. On the Last Day, on God's Day, that exaltation shall be witnessed by all the sons of Adam.

His coming as the judge of the living and the dead, shall be preceded by certain signs, as we read in this morning's gospel. It is customary, in all civilized communities, to announce the coming of a judge; in our courts of law a herald makes proclamation, and all within sound of his voice are expected to pay homage—the respect of silence to the judge who is about to take his seat. Our Savior on the Last Day will come to preside at the great assize, when all the nations of the earth and all the men and women who have ever lived will come before him to be judged and sentenced. We are told that his coming shall be heralded by the trumpets of the angels and a great Voice.

But before that coming, certain preparations must be made. When we would prepare for the advent of a distinguished guest, we begin by putting our house in order, by a general cleaning up; from garret to cellar the home is cleansed; the premises are purified; everything is put in the most perfect

order, that nothing may offend the eyes of the guest whom we would honor. Before the final appearance of Our Lord on this earth there shall be a general cleaning up—for this is a very dirty world; men have been unclean of heart and unclean of act from the beginning. In the past, cities have been buried under sand, have disappeared from the face of the earth because of the accumulated filth of ages that had gathered there. Where pestilence has raged we sometimes burn a whole village, to destroy the germs of the poisonous epidemic that raged there. God once purified the world by water. When all flesh had corrupted its way, God poured the waters of the deluge over the earth and purified it; but he said, "I will do that no more; I have placed my Ark in the heavens as a pledge that I will not again inundate the earth with the waters of my wrath." But flesh has been corrupting its way ever since. This is an impure, a filthy, a dirty earth, and it is unfit to see the God of glory. There are certain defilements that water will not wash out; certain stains that water will not remove. A more powerful purifier than water is fire, and on the Last Day this world shall be purified by fire. From Pole to Pole fire shall leap over this earth, consuming all this flesh and burning up all this defilement. That is one of the facts brought out in the description of the Last Day I have just read for you.

When the Deluge purified the earth, we are told that the water reached fifteen cubits above the tops of the highest mountains. When this earth shall be purified a second time, by fire, there shall be just as general and generous an outpouring of the purifying element. Of course no animal life will survive. No man will survive that conflagration. All men will then die. And after that catastrophe the earth will be given a time to revive. The material earth, the sun and the moon and the stars will shine again with seven-fold splendor. The earth will shoot out again in herb and flower and tree, and will present the appearance of a pure and re-

splendent terrestrial paradise. Nothing more beautiful this side of heaven will ever be presented to the eye of man than the earth when it is rejuvenated after the great conflagration preceding the last day.

The green fields spread out until they blend with the blue and purple of the sky. The flowers luxuriate in all the profusion and variety of the rainbow; the pink and white of the lily alternating with the scarlet and violet of the rose and hyacinth. The trees stretch out their leafy canopy of refreshment and the clustering grape clings fondly to branches that proudly hold up in the sunlight the rich purple blood of the vine. The heathery mountains loom up, a splendid background for the scenic display of all the glories of leaf and flower and branch; while pearly streams flow gently over limpid beds, their emerald banks antiphoning from lustrous lips of jasper shelvings to the symphony of life and shadow that plays over the mirthful face of the rippling waters. The trees stoop low, jaded under the weight of their ripe and luscious fruitage, offering to man the fullest gratification of a glorified sense, without penal tribute of a single pearl on the heated brow of labor. And in the heavenly distances from open windows stream floods of uncreated light, and open gates along the battlements of Paradise welcome all the veterans of the army of the Cross to crowns and kingdoms in the land of the blessed.

Then the trumpet shall sound and in the twinkling of an eye all the men who shall have ever lived will stand before the judgment seat of Christ.

But people will tell us that this involves an impossibility. Men will peruse the gospel I have just read to you, and dismiss the whole subject with a wave of the hand and say: "It is impossible." Some time ago a celebrated writer, passing a graveyard, in company with an equally celebrated ecclesiastic, waved his hand in the direction of the home of the dead and said, "And you ask me to believe in the resurrection?" Yes,

we are all asked to believe in the resurrection. We all shall die and we all shall rise again in our own flesh. On the Last Day we all shall rise from our tombs, and all the men and women that have ever lived will appear in their proper bodies before the judge and receive their sentence. In the Apostles' creed we recite every day, we say: "I believe in the resurrection of the body." Science says: "I cannot accept it. It is impossible; when the body has been reduced to its elements and nothing is left of it, how can it ever rise again? It is impossible that ever again it should receive that identical substance which at one time was the earthly habitation of the soul. The substance of the body has crumbled into dust, that dust has disappeared, nothing is left; all has gone into gases; therefore it is impossible to recall the vanished clay."

Now scientists are the most shallow-minded people in the world. An infidel scientist is a man of narrow mind and narrower heart. With his little tape and measure he would limit the power of the omnipotent God. If the body had not been decomposed, he might perpaps admit, with some reservation, the possibility of its restoration to life; if nothing of the substance of the body had disappeared. If God only took the body in time, he might perhaps bring it back to life. Or if the body were properly preserved; if we were as wise as the Egyptians and knew how to preserve our bodies by turning them into mummies, then, the scientists say, it might be possible that God could bring back a mummy to life; but where everything is gone, the body has evaporated, and the dust even has vanished, where all has been returned to gases —oh, it is impossible; the Lord cannot recall what is gone and passed, perhaps into other organisms. If they address themselves to the question of the creation, they perhaps might admit that if God got enough of clay together so that the mass would weigh just as much as the body after it was animated, it might be possible for infinite power to give life to that inanimate clay. But the thing would have to be very carefully weighed. The clay would have to weigh just as much as the

body, because God cannot add anything to matter, and the animated matter would have to be simply matter after it was animated, both in weight and appearance, and every other essential constitutent of matter. They would never admit that God could create a man out of a little dust; he would have to take all the dust necessary to equipoise the body. It would not do for him to take a pinch of dust and attempt to create a man out of it. He would have to take enough matter to balance the body when animated. So I say, there are no more narrow-minded people in the world than the so-called scientists. Our faith tells us that God can make man out of nothing. And if God can make us out of nothing, he can recall the substance that once composed us, and restore to us our bodies in the resurrection. And it is an article of our faith that we shall rise all in the same flesh; that we shall all have our own bodies, and that, soul and body, we shall inherit God's eternal reward. For here on this earth soul and body worked together. The soul did not do it all; the body did not do it all; they both worked in harmony and man won the prize. And as soul and body we will be rewarded. As soul and body we will rise again, and appear before the judgment seat of God.

And when we shall all appear on the last day we shall behold the most magnificent spectacle that the eyes of men or angels ever looked upon; the grandest panorama of the ages, when this rejuvenated earth, with its pristine glory, in all the splendor and beauty of the Garden of Eden, will receive for the last time its earthly master and salute its Eternal King.

Jesus Christ will appear in the heavens in great power and majesty. The nine choirs of heaven will discourse celestial music. Ten legions of the heavenly host will be his body-guard. The heavens will be hung with silver-lined curtains of clouds to add splendor to the scene. Seated on the wings of the cherubim he will be proclaimed the eternal King of Glory. In his hand he will hold the sceptre of his kingdom—the Cross—the recognized sign of the Son of Man. David

slew Goliath with his own sword, which he placed afterwards in the Tabernacle. The weapon that the Philistine hoped to slay the young Israelite with was the instrument of his own beheadal. The world nailed Our Lord to the Cross. With that instrument of death he conquered death, leaving the precious instrument of life in his Church to be honored by all his followers. And as David once took that sword from the Tabernacle so Our Lord on the last day will resume his Cross and with that sign shall seal the fate of mankind.

Brethren, we are much interested in this description. This is a subject that we can all study with interest and profit, because we shall be there. That is a spectacle we will all be permitted to see. You and I will be there. Let us ever look forward to that great day. It has been the inspiration of saint and soldier, artist and artisan, from the beginning. All will be restored. That is the solid foundation of Christian hope. The poor are encouraged to hope; they will not be always poor. The sick are encouraged to hope; they will one day be well. The servant is permitted to hope; he will one day be a master. And not only will the Last Day witness the retribution vouchsafed the Son of God, who became the least and the humblest of man; but it will witness the recognition of all those who have walked in his footsteps, who have taken up his cross and followed him. He says, "Whosoever shall confess me before man, I will confess him before my Father who is in heaven." On that day there will be a grand distribution of prizes; it will be the grand commencement of this school of the Saints. All those who have done well, who have earned rewards, will receive from the hand of the King of Kings, a crown of glory whose glittering gems the ages will never dim. We each hope on that day to receive our eternal crown. On that day we expect that cheering "Well done" from the lips of Jesus Christ—"Well done thou good and faithful servant; because thou hast been faithful over little things, I will place thee over great ones. Enter thou into the joy of thy Lord."

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